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Armenia Week. The nation is asked for thirty millions in the week of January 12-19 for the sorrowful peoples of Armenia and Syria. This is a sort of final Liberty Loan, a gift to the poor which is also a loan to the Lord; a loan to the liberated peoples of the erstwhile Turkish Empire to strengthen them to the new life of free peoples. The debilitation is at present terrible. "Work is being given daily to about three hundred men employed in college property," writes a correspondent. "Just now an Armenian has come in to beg for money to bury one of the Armenian laborers who died this morning. Their poor wasted bodies cannot bear up under even a little work though they beg for it and try to dig or pick stone."

Armenia needs America. The reaction from what she has suffered and seen is terrible. "Some women were hung from the trees and *flayed,*" one reads. "Professor Tenekedjian had his hands and feet burned and was flayed alive." What must be the mental suffering which a nation feels when, starved in body, it is also obsessed with such memories? France has suffered and Belgium has suffered and Poland has suffered, but bitterest of all have been the unprovoked agonies of Armenia. "To the most needy the most love" was the maxim of a famous French physician and philanthropist. It should be the watchword of American Christians during the Armenian week of January, 1919.

The suggestion has been made that Americans turn over their Liberty Bonds to missionary projects, the endowment of hospitals, etc. In our judgment no more worthy use of such bonds could be made than as endowments for the support of Armenian children. The thousands of Armenian orphans now thrown on the charity of the world, and especially of America, will be, if trained as they well can be, the seed of a great Christian nation in the Near East.

American Notes. In his great *Apologia* the Patriarch Job insists that the loins of the poor had blessed him when warmed with the fleece of his sheep (xxxi. 20). The American Red Cross is calling down upon itself like blessings from the shivering backs of France and Russia and should have in this ministry the untiring coöperation of American check books. Between July and December of 1918, 472,000 blankets were purchased for delivery overseas,—110,000 for France, 100,000 for Siberia, etc.,—and appropriations have been made for the purchase of 200,000 more.

The Chief Nurse of the American Red Cross Nursing Service in France is a daughter of the manse, Miss Julia C. Stimson, whose father is the honored pastor *emeritus* of the Manhattan Church, New York. Miss Stimson, who was educated at Vassar, Columbia, Washington University and the New York Hospital and who has been superintendent of nurses in the Harlem Hospital of the City of New York, in the Babies' Hospital in St. Louis and in the St. Louis University Hospital, organized a unit of sixty-five nurses and went to France with it in response to the call of Great Britain for help. This unit has been in charge of the British Base Hospital No. 12 near Rouen, where Miss Stimson has won the commendation of all, from General Haig down. She is the author of a widely used Nurses' Handbook of Doses and Solutions.

The Splendid Parish House of the Church of Our Merciful Saviour in Louisville, Kentucky, has been turned over to the proper authorities to be used as a club for colored soldiers, several thousand of whom are stationed at Camp Zachary Taylor. Thousands of people throughout the United States will be grateful to this church for starting in this way a new and a better social tradition.

The Rev. Dr. C. A. Tindley is a powerful colored preacher of the Methodist Church in Philadelphia. People wait upon his ministry in such throngs as to be unable to gain entrance to the church. There are 3800 in his Sunday school alone.

"Jim" Goodheart, the City Chaplain of Denver, has gone to France for the Y. M. C. A., the Denver Rotary Club paying for his outfit and contributing monthly a certain percentage of his expenses. Mr. Goodheart was for ten years the Superintendent of the Sunshine Rescue Mission (where he himself was converted,—a despairing wreck) and between two and three hundred derelicts have each year during this period been brought to Christ and salvation there. The Prohibition Law of Colorado has happily reduced to a minimum the number of drunkards in Denver and the late Mayor Speer hit on the idea of making this experienced and sympathetic man chaplain-general to all the needy and discouraged of the city. So he has gone about the jails, holding services and consulting with prisoners. Police court cases have been often paroled to him. Intending suicides have been dissuaded, needy ones helped to work, crooked ones turned to better courses. Mayor Speer made a notable record as civic administrator but his wisdom was never more clearly evinced than in this appointment of the first city chaplain in the United States.

A Healthy Puritanism is manifest in this resolution adopted at a joint meeting of the Italian Ministerial Association of Greater New York and vicinity.

"Be it resolved that while we give hearty approval to social work in connection with our churches and missions it is our common opinion that such work is to be always secondary in importance to the religious work and that we deprecate and condemn the tendency . . . . to intrude dancing classes, moving picture shows and some kinds of gymnastics,—especially when they take place in the same rooms where religious services are held. These are repugnant to the religious sentiment of our Italian people and do infinitely more harm than good according to our constant experience."

St. Paul's Italian Methodist Episcopal Church of Wilkes-Barre, Pa., has a co-operative **cobbling class for Italian school boys** and slate pickers at the collieries. Supplies are provided by friends of the church and in part paid for by a charge of five cents a session. At each meeting about twenty boys from eleven to eighteen are present to enjoy the pleasures of this practical club and to repair the family shoes. "More than one has found his way from the cobbler's bench to the convert's pew."

A Polish Congregation of thirty-three members meets at the Church of the Messiah (Episcopalian), Philadelphia, under the spiritual charge of the Rev. John Panfil, a Pole and former Roman Catholic priest. This church and a parish school of fifty Polish children have been built up in the last ten months.

Work among the Roumanians in Detroit is growing rapidly. A short time ago a few Roumanians were brought together in the Ferry Avenue Church and held services there. They next purchased a property on Rivard Street and organized a church there. Outgrowing these quarters they bought the building of St. Andrew's Presbyterian Church on Hastings Street. The church now has 300 members and conducts a mission on Lafayette Street. In the meantime another colony of Roumanians was discovered in the Hamtramck district and work there soon gathered a little church which now has 169 members. Serbians have purchased the church building on Rivard Street, formerly occupied by the Roumanian Baptists, and have a flourishing Serbian Baptist Church. The Hungarian Baptists of Detroit have their mission in a Hungarian settlement in Delray. The Italian Baptists have moved out of the old Berean Chapel and are preparing to build more ample quarters.

A Greek Evangelical Union for the United States, the aim of which is to unite all the Greek Christian workers without regard to denomination, has recently been organized. Mr. Papadopoulos, the Greek Protestant pastor of Chicago, has recently preached in Greek Orthodox churches, among them the one at Akron where the Greek community has grown from 500 to 5000 in three years. The priest introduced

him with a brotherly "I am glad that we have him with us to-day. He is going to give us a message from God's Word." After the service the people came forward and thanked him with friendly handshakings. Of his own little church in Chicago Mr. Papadopoulos says: "Though not yet five years old it has thus far contributed forty of its young men to the American army. They are no longer Greek soldiers but American, and, best of all, Christian soldiers."

The Jewish Communal Register for New York is a book of 1600 pages brimful of valuable information concerning the one and a half million Jews of the city. This great population is organized in 4000 societies which spend 17 millions yearly on their communal needs. These societies are federated into a powerful unit, the *Kehillah,* which, we may say in passing, is likely to prove an effective veto to any plan of ultramontane control of New York. To accommodate this great Jewish ant hill the synagogues should have 900,000 seats but actually have but 381,000. It is further estimated that 76.5 per cent of the children receive no Jewish instruction in religion.

"The Challenge of Montreal," a pamphlet by the Rev. E. I. Hart, displays the concentration of material power which the Roman Church has made in the Canadian metropolis.

"Hundreds of imposing cathedrals and churches and seminaries and convents and orphanages; acres and acres of exempted land valued by the assessors at some $50,000,000 witness to the fact."

Further, the Roman Church is leaving no stone unturned to capture Protestants.

"Special missions and lectures are being held frequently in St. Patrick's Cathedral for the benefit of Protestants. Strong, able controversialists from Roman seminaries and churches in the United States are being brought here at Christmas time, during Lent and at other seasons to speak on subjects that will interest Protestants. I attended one of these lectures recently at St. Patrick's. The cathedral was crowded, standing room was at a premium. In the seats I recognized some familiar Protestant faces."

The Late Cardinal Farley, from the time he succeeded Archbishop Corrigan to his death, erected 85 Roman Catholic parochial schools in New York and founded a cathedral college.

Mgr. Domriguez, the Catholic Bishop of Tepic in Mexico, has, according to the Jesuit organ *America,* been put to work among felons sweeping the streets of Tepic each day under a tropic sun.

Mr. Davidson, the sculptor who has modeled the titanic figure of "France Aroused" which is to be put on an eminence in the Marne battlefield, is an American Jew.

The State of Virginia gives credit for Bible study to students in the public schools, following the excellent precedent of various states of the West. The Bible Society of Virginia has distributed about thirty thousand Bible portions among a number of schools of the commonwealth. One superintendent in a rural district of the state writes:

"Last year the Society was so kind as to furnish me gratis 1000 copies of John, the Psalms and Matthew. In my many rounds of the 276 schools under my charge I distributed all of them to great advantage."

Mr. T. F. Gallagher, the World Famous Trainer of Boxers, has been one of 253 men in training at Silver Bay for Y. M. C. A. athletic work in France. When asked what he liked best about the programme he confessed that it was the morning Bible class which every man attended, and remarked, "You might not think it but I have bought and read every 'Life of Christ' issued within twenty years." We cannot refrain from putting the above beside the official pronouncement of the War Work Council of the Unitarian Churches (published under the signature of Dr. Samuel A. Eliot), which reads:

"It is not too much to say that the religious work of the Y. M. C A. is deplorably deficient in common sense and in broad and manly Christian spirit. It too often fails to command either the confidence or respect of the soldiers."

Dr. Eliot acknowledges that "there is no other organization which can take its place." But why isn't there? The Boston Young Men's Christian Union was started by Unitarians at about the same time that the Boston Y. M. C. A. was launched. Why

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is it that while the former is plodding away on Boylston Street the other is belting the globe? Has not Evangelical religion been the mainspring of the latter's progress? Is there no such thing as God's blessing?

"The Premillennial Menace." This is the title of an article in the *Biblical World.* It deals with the subject of Christ's Second Coming, belief in which is characterized in an editorial introduction to the article as "striking at the heart of our religion." Professor Case who teaches the New Testament in the University of Chicago Theological Seminary is its author and is said to write "without bitterness but with warning." Much curious literature has come out of Chicago University but nothing stranger than this essay. The principles of premillennialism are said

"to readily lend themselves to the purposes of the I. W. W. with its radical hatred of all organized society. With a thoroughness surprisingly Teutonic the premillennial movement is everywhere making its influence felt. The premillennialist is a pronounced enemy to democracy and a serious menace to the nation's *morale* in this hour of need. . . . . Occasionally chaplains or Y. M. C. A. speakers strive to inject this enervating teaching into the blood of our fighting men. . . . . We have in the premillennial propaganda an instance of serious economic waste,"

and so on. It is all suggestive of the *idée fixe* and deserves to be bound up with Professor G. B. Foster's recent address before the Chicago brewers as an illustration of liberal delight in questionable paradox. Does Mr. Case think that he can pry out this cornerstone from the New Testament? Does he realize that the Second Coming is acknowledged every time the Creed is uttered, every time that in the Communion service by eating the bread and drinking the cup we do "shew the Lord's death *till he come*"? Mr. Case suggests that belief in the Second Coming deadens sympathy for social reform. We doubt it. But in any case who believes that social activity or even "socialism" will bring in any approximation to the Kingdom of God? No human institution or movement can supplant the New Testament's programme. What stands lower to-day in moral estimation than the German army? Yet in 1913 an ex-Unitarian minister, Mr. Price Collier, wrote: "It keeps the peace of Europe and *until there is a second coming of a Christ of pity and patience and peace it is as good a substitute for that far-off, divine event as puzzled man has to offer.*" It need hardly be explained that Mr. Collier, as Mr. Case, was of the scoffers who ask "Where is the sign of His coming?"

The Black Troops of America. We fancy that it is a black pastor who holds the record for sacrificial giving in war time. The Rev. R. H. Windslow of Rayville, Louisiana, has twelve stalwart sons in active military service. Eight enlisted before the draft and four came in afterward. The President has sent a letter of recognition to Mr. Windslow. An article in the *Survey,* "With the Negro Troops," declares that our colored troops have their own spiritual savor and characteristics.

"At a mass meeting of colored soldiers in Columbia, S. C., the men were discussing plans for recreation. Private Jones advocated motion pictures, games, and, in particular, pool. Private Ballard rose and shouted with emotion: 'The force that has shaped the history of our race is religion. That there lanky nigger says we want pool. Pool? We don't need pool. We need Jesus!' Thunderous applause supported this claim."

Mr. J. E. Blanton, the superintendent of Penn School Farm and Industries, is moving among the camps where colored troops are in training, encouraging them in the singing of their old-time "Spirituals," such as "Children, Hail, Hail, Hail," "We are Climbing Jacob's Ladder," "Where Shall I be When the First Trumpet Sounds?" In his talks to these great gatherings of black troops Mr. Blanton explains:

"These are the songs that made it possible for your great-grandfathers and grandmothers to come through slavery bearing heavy burdens and at the same time keep close to their God. These are the songs that made it possible for black men to stay at home and take care of the wives and children of the entire South while the white men went to war to keep them in slavery. These are the songs that really have made it impossible for any negro hand to be raised against the Stars and Stripes or against the Chief Executive of this nation."

Mrs. Burlin who has collected many of these "Spirituals" has written words to

"O Ride on Jesus," for special use at the present time.

"O March on Freedom!
March on Freedom!
March on conquering hosts!
Liberty is calling.

"To Martyred Belgium
Freedom.
To wounded France
Freedom.
'Tis God Who summons our advance.
Liberty is calling.

"O Blow on bugles!
Blow on bugles!
Blow on bugles of hope!
Liberty is calling.

"To struggling Russia
Freedom.
To the starving Pole
Freedom.
The trumpet sounds within my soul
Liberty is calling," etc.

The Parochial School in Quebec. According to *L'Aurore* of Montreal the church school in the Province of Quebec has not everywhere the support of Catholics. Many desire earnestly a change in organization, method and programme. Some go so far as to openly advocate the creation of a Ministry of Public Education, compulsory attendance and public schools to which children can go without regard to the religious connections of their parents. This programme attracts not only educated Catholics but also men and organizations of the wageworking class. Thus two months ago, the Councils of Trades and Labor of Montreal demanded public schools by a large majority. The boldness of the workers is surprising as their view opposes diametrically the programme of the Church, but all the clerical protests have not availed to reverse their action:

"The wageworkers know the defects in the education of the church schools and are the first to suffer from them. They know from experience that servitude is the heritage of the ignorant. Illiteracy forges chains for its victims. For years the English and New Englanders have made the illiterate French Canadians their bearers of water. When the French Canadians get schools which instruct instead of putting to sleep, their position in society will be different."

The Chicago Tract Society's Work. This live organization put out in 1917 10,950,000 pages of Christian literature in 38 languages. It issues three papers *Elpis* (Hope) in Greek, *Lousavorich* in Armenian and *Slowa Zywota* in Polish. Of the first, 53,500 copies were circulated in Greek colonies all over the United States and among Greeks with Protestant sympathies abroad. It has brought many to Christ. Of the Polish semimonthly Mr. Antozewski writes:

"A Roman Catholic priest wrote me a letter in which he informs me of his appreciation of our paper. He said he would do all he could to spread it among the Poles. He invited me to his house and came later to our office. He is the president of the Polish Educational Society."

It is a striking fact that one of the Cleveland subscribers is a Mr. Czolgosz, a relative of the Czolgosz who shot President McKinley. An excellent publication of the society is Mr. Einspruch's little 16-page booklet calling for a revision of the trial of Jesus. It gives testimonies from many influential Jews and is much used for circulation among the Yiddish-reading.

Mr. Todoroff who works among the Bulgarians of the United States contributed during the year 74 articles to the *Bulgarian National Herald.* This makes 140 to date which, if printed in a volume, would fill a book of 300 pages. The Bulgarians often cut these out to save them and urge that at least the most important be published in book form. The author is frequently requested to write on specific subjects as, for example, "The Church and Peace" and "How to Spend Spare Time."

One Bulgarian writes me:

"I missed your articles for the last few issues. What is the matter? If you only knew how much good they are doing me you would write them for me alone." And another: "I want to thank you for all of your articles and especially those on Lincoln, Washington and the Crucifixion and Resurrection of Christ. We would not have had the opportunity of reading such good things if it hadn't been for you."

The following open letter has also appeared in the *Bulgarian National Herald:*

"Mr. A. Todoroff: We take this means of expressing our gratitude to you for your articles, which are of great help and value socially, morally and religiously to the Bulgarian immigrants. We earnestly

ask that you write more often. It is a blessing, indeed, to have such a counsellor as you, who can give our people such valuable advice in our mother tongue. We extend to you our greetings and wish to thank you again for the help you have been to us."

Stayko Spiroff,
John Traykoff.

Among the New Americans. Mr. Antozewski made 6100 visits in the homes of Slavonic people last year. Here is a typical one. "I came to a house one day where I found a mother and two sons. I showed them a copy of our paper and some books. The mother became angry and began to swear as I never heard a woman swear before. I stood silent. One son who had returned from work took off his scapulary and laid it on the bed, then removed his shirt and began to wash himself. Evidently the woman must have become tired of her swearing for at last she stopped. Then my turn came and I began to talk. The son finished washing, put on a clean shirt and hung on his neck the scapulary. His mother looked up and asked him, 'Have you asked the Lord God for His forgiveness for having left Him such a long time on the bed?' 'Yes,' answered the boy promptly, 'I kissed Him before I hung Him on my neck again.' Before I left the family I sold them 60 cents' worth of literature and we parted good friends."

Buffalo has 100,000 Poles. The largest Polish National Church in the country is here, with 1100 families. There are sixty such in the country besides other Independent Polish churches which have cut loose from Rome.

"I found the Poles of Saginaw losing faith in the Catholic Church. Many are turning to Russellism, some fifty families attending the meetings in different homes. They insist that the Judgment will come next year. Near the bridge between St. Paul and Minneapolis are the huts or small houses of the Slovaks. Formerly this was a place where hardly a policeman dared to go, but now there is a very great change. Where formerly the revolver and knife held sway we now hear the singing of hymns. These people really are living a new kind of life. I attended one of their prayer meetings and told them about our work."

Mr. Yovcheff after sixty days' reconnaissance among Bulgarians reports:

"In Toronto I found over 2500 Bulgarians. There are three missions among them, one Orthodox, one Presbyterian and one Baptist. In Detroit I spent a week with the 1500 Bulgarians. The Bible to them seemed altogether a strange Book. At Pontiac I found 500, at Flint 400, at Lansing 250, at Jackson 600, at Toledo 3000, at Lorain 600 and at Cleveland 2000. Among all these people there was great lack of anything that could be considered as either mental or moral food. They are subjected to the influence of saloons and other immoral places, board in unhealthy quarters and many of them are dying prematurely."

One Bulgarian convert writes:

"I am living and working with Croatians. For two months I have been reading to them out of my Bible and to-day while I was reading how God receives sinners they asked where I got the Book and if they could find it in their own language. They have accepted Christ as Saviour."

Another Bulgarian working with Rumanians procures fifteen Testaments at their order.

"These fifteen Rumanians have since scattered the good news throughout the factory." "A large number of the men became interested and got together money for fifty Rumanian New Testaments and sent it to us."

Social Purity Sunday in Porto Rico. The mobilization of the troops in Porto Rico has brought out the extent to which venereal sicknesses are plaguing the population of the island. To a reporter of *La Democracia* Governor Yager has remarked that of every thousand cases in the Base Hospital 470 suffer from these contagions. For this reason a Sub-Committee on Social Reform of the Evangelical Union of Porto Rico circulated in the churches the following petition on Social Purity Sunday, the 28th of September.

"Resolution to be sent to the Governor, Senate and Chamber of Representatives of Porto Rico.

"Resolved that this meeting authorizes its official representative to present to the above-named authorities a petition asking for the establishment in Porto Rico of an Institution for the Reform of Women similar to the one approved of by the Legislature of California in its last session and described as A Rehabilitation Farm for Women, with competent psychiatrist, physiologist and sociologist to examine all phases of the cases. This farm is also to provide physical treatment, professional instruction, mental reconstruction, moral cul-

ture, recreative relaxation and other means of rehabilitation which will guarantee to them suitable means of support. In case it proves that depraved women will not give up vicious habits this law provides for indeterminate sentence for reformatory purposes."

Such social activity is not only good and useful in itself but important in its bearing on mission work in general. We believe there is no little truth in a recent utterance of Canon Burroughs.

"I doubt if there is any more useful *præparatio evangelica* than resolute attack by Christians, acting as Christians, on abuses wherever we may meet them, large or small. Nothing will so convince men that Christianity is at once ethical and practical, that it does mean business and that it has supernatural power behind it."

Contemporary Christian Biography. *Bilychnis* of Rome prints an obituary notice of Edoardo Rocco, pastor of the evangelical Baptist Church at S. Gregorio Magno, Salerno. Mr. Rocco was a man of high intellectual training, devout and self-sacrificing. He fell last July on the Piave. The following is from a letter written to a colleague:

"I was in Hospital service. My modest work was to bandage this wound, comfort that grief, assuage tears. It was holy work, Christian work. But when I reflected that this wound shed the blood of soldiers often gray with age; that that grief sprang from homesickness for little ones and that those tears stood for the highest self-consecration, I, a young man, felt myself humbled and shamed when I might have offered myself for a place in the trenches.

"And then to realize that it was a privilege of class, enjoyed by the ministry—this being exempted to the Hospitals—this caused me continual suffering. For my conscience it was immoral favoritism, condescension to social injustice, a thing of which this war of redemption ought to have cured us.

"So I decided. I took my place in the fighting line. I went through the officers' course and was candidate for a lieutenancy. I have been under fire. I have seen death with open eye and have seen our glory sweep over the hotly contested lines. I have felt my soul more free, my heart more pure."

Swiss Christians and Armenia. Our little sister Republic has had many problems thrust upon her and has taken to her heart many more during the last four years but she has not forgotten bleeding Armenia. Or at least we can say this of the Christians of Switzerland. The organizer of relief work has been M. Georges Godet, son of the revered thelogian and profound Christian, Frédéric Godet. He is professor of theology in the Faculty of Neuchâtel. Back in 1895 he started on his Armenian apostolate. His writings and agitation soon brought to a focus Swiss indignation. Seven hundred thousand *francs* was collected and sent out to feed the hungry and supply immediate wants. "For years M. Godet has lived for Armenia." He has kept in close correspondence with the orphanages in Asia and their Swiss women teachers. His daughter has managed an office for the sale of Armenian rugs and embroideries in Europe. The executive of the Swiss Committee for Armenian Relief has had three members, Professor Godet, Pastor Hugendubel and M. Leopold Favre, a Christian philanthropist who has dedicated his large fortune to the martyred people.

The pro-Armenian work in Eastern Switzerland was popularized by M. Scholder, a plain man without property or social position but a believer of ardent Christian faith, ready to support any unpopular cause to which his faith and charity led him. Thus in the early days he came to the defense of the Salvation Army in Zurich. Of his own initiative he sent literature in behalf of Armenia to all the pastors and school-teachers in German Switzerland. In 1897 he said to a friend: "I pass for a fool with my little Armenian tracts. No matter! the seed is sprouting."

Here is what the seed has brought forth in the Bernese Jura region alone. From 1897 to 1903 twenty-three local committees supported 90 orphans at a cost of 70,236 *francs*. One village alone gave 15,000 *francs*, others 6000 more and money does not come easy in Swiss villages.

The Swiss institutions in Asia Minor are, —the Evangelical Armenian Orphanage at Brusa; the Orphanage at Cæsarea, the Evangelical School for Girls at Konia and the orphanage at Urfa built for 160 but now overwhelmed with 2500. The new crises in Armenia have led to the establishment of the Swiss Bureau for Armenian Aid with an organ, *Les Nouvelles de l'Armenia*.

Christian Russia and the Bolsheviki. The Decree of the Bolsheviki abolishing Sunday was perhaps compounded of a Jewish dislike of the Lord's Day and a Jacobin desire to imitate the maniacs of the French Revolution. It was accompanied by a pronouncement stating that no wedding or funeral service would be allowed in any of the churches. This was too much for the Russians, who quickly showed how little they have in common with the Semitic Bolsheviki. In Moscow they organized a procession of protest which must have been a record one. The Rev. J. L. Findlay, who was present and who describes it in the *Congregationalist,* affirms that 600,000 persons were in line,—old and young, educated and uneducated, rich and poor. The Bolsheviki's Red Guard were detailed to keep order along the line of the procession and even their sympathy was apparent as they bared the head and crossed themselves before the passing ikons. The pamphlets which the Bolsheviki distributed decrying church and religion were simply destroyed by the people. When the march was over the demonstrators adjourned to the churches. Nothing could make clearer than this incident how accidental and superficial the Bolsheviki episode is to be in Russian history.

A French "Scrap of paper." The protest of the French Government against war prohibition in the United States because of the effect which it will have on export trade in French wines is one which, considering the international situation, might very properly have been omitted. It will be felt by many as a rather tactless cold douche upon American sympathy for France. But it must be remembered that the French Government no less than the English is under the influence of the alcohol interests, as indeed our own has been in the not distant past. The heartlessness of these interests and their natural antagonism to the Church of Christ and its work can be illustrated by a note from the New Hebrides which has just struck our eye. These islands are held jointly by England and France and the Anglo-French Convention of 1906 says distinctly:

"No person shall sell or supply intoxicating liquors to the natives in any form or on any pretext whatsoever."

This clause the French have persistently violated and not merely irresponsible French traders and smugglers. A recent report says:

"Close to this place grog is being continuously sold by Frenchmen and the (Mission) teacher has a hard time of it. All honor to him for holding on. *Lately the French have had a man-of-war in my district hunting up teachers. Anyone who objects to the French selling grog to the natives is marked out by the French officials and if possible put in prison."*

This proceeding has certainly no *faint* resemblance to Prussianism.

Mr. Frater of the Presbyterian Mission in the New Hebrides, after mentioning the fact that the cocoanut palms of Ambrym are recovering from a blight, continues:

"The cocoanut disease is by no means an unmixed evil. It has cleared out all the French grog-sellers. I do not remember ever seeing Ambrym so quiet. In the course of a few months the copra should be appearing again but I am dreading lest the return of the copra may mean the return of the grog-sellers."

Sayings Attributed to Jesus by Moslem Writers. These are found in the *Patrologia Orientalis* of the Madrid Professor in Arabic, Dr. Asin et Palaçios, and are gathered from Arabic literature. Some have a flavor of counterfeit; others might well be traditional sayings which escaped incorporation in the Gospels. Thus the following suggests "for ye neither go in yourselves neither suffer ye them that are entering to go in."

"'Wise men,' says Jesus, 'who are not good men are like a stone which has fallen on the mouth of a stream; they do not drink themselves nor do they allow the stream to flow over the land which has been sown.'"

In the same connection a "whitewashed drain pipe" is the figure used of a hypocrite which is suggestive of Matt. xxiii. 27.

Another expands Matt. vi. 26 in an almost humorous way:

"Consider the fowls; they do not sow nor reap nor gather into barns and yet God (may He be exalted) sustains them from day to day. But and if ye say, 'Our stomachs are bigger than theirs,' consider

the camels, how God (may He be exalted) has designed those created things for *their* support."

"The Messiah (may God fill Him with blessings and peace) said 'I indeed love poverty; I hate wealth.' And no form of address was more pleasing to Jesus than when any one said to Him, 'O poor man.'"

"Jesus said, 'O company of My apostles, discharge to the utmost the duties of religion and be content with the cheapest things in this world just as the people of this world are content with the minimum of religious observance if so they may get complete possession of this world.'"

"Jesus once passed by a crowd of devotees who were so aflame with devotion that they seemed like old and worn-out wineskins. He said to them, 'Who and what are ye?' They said, 'Servants of God are we.' He said, 'Wherefore do ye serve?' They said, 'God has terrified us with the fear of Hell!' He said, 'God is held to protect you in your fears.' Going further on He came to others yet more devoted and He said, 'Wherefore do ye serve?' They said, 'God hath made us to desire Paradise and whatsoever things He hath prepared in that place for His friends.' He said, 'God is held to bestow on you that which ye hope for.' Passing on He came to others who were addicted to the Divine worship and He said, 'Who and what are ye?' They said, 'We are lovers of God who serve Him neither for the fear of Hell nor for the desire of Paradise but only for His own love's sake and in order that we may glorify His glory.' He said: 'Ye indeed are the friends of God. It has been ordered that I abide among you.' So He abode among them."

Exegetical Notes. In Luke xiii. 35 Jesus uses the words, "Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord," in connection with the predicted casting off of Israel. Later His disciples catch up these austere and sorrowful words and turn them into a naïve cry of premature triumph for the Jewish State and King-Messiah. Luke xix. 38, "Blessed be the King that cometh in the name of the Lord," and Mark xi. 10, "Blessed be the kingdom of our father David, that cometh in the name of the Lord." But our Lord's clairvoyant vision was turned far forward to the end of the Gentile age when Israel should recognize Him in repentance.

The phrase "Blessed is he that cometh in the name of the Lord" was a variant of the salutation of the harvester.

"In saluting a day laborer at work we said, 'God give you health,'" writes Mr. Rihbany in "The Syrian Christ." "In saluting reapers in the field, or gatherers of the increase in the vineyards or olive groves, we said just the words of Boaz in the second chapter of Ruth when he came from Bethlehem and said unto the reapers, 'The LORD be with you. And they answered him, The LORD bless thee.' It is to this custom that Psalm cxxix. refers: 'Let them be as the grass upon the housetops, which withereth afore it groweth up: wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom. Neither do they which go by say, The blessing of the LORD be upon you: we bless you in the name of the LORD.'"

The precise words, "Blessed be he that cometh in the name of the LORD," occur in the Old Testament once, *viz.*, in Psalm cxviii. This is one of the Hallel Psalms which were closely identified with the Feast of Tabernacles or of ingathering,—the festival of the end of the harvest of fruit, oil and wine.

In the parable of the tares (Matt. xiii. 39) our Lord characterizes the harvest as the end of the age (*i.e.*, of the present Gentile Age). Then it will be that Israel as a nation will recognize Him as the Lord of the harvest and will use the harvester's salutation, "Blessed be he that cometh in the name of the LORD."

Brief Notes From Abroad. **A Central Board of Missions** with comfortable headquarters in Bedford Square, London, has been organized by the entire body of British Missionary Societies, excepting the S. P. G. This central organ will undertake especially to represent British missions in all relations to governments. Some of the pressing matters with which it will soon deal are the future of German missions in British territories, the securing of full religious liberty in Syria, Palestine, Mesopotamia and other former Moslem lands, the questions of opium in Asia and alcohol in Africa, the relations of missions to the Nationalist movement in India and common action relating to the mass movements in India and Africa. Clearly it is a real advantage both to the Government and to the societies for the latter in their negotiations with the former to be represented by one strong committee and one able group of

officials. Among those leading in this matter are Sir Andrew Fraser, Sir Andrew Wingate, the Rev. W. E. S. Holland, Dr. Ogilvie, Moderator of the Church of Scotland, Sir Victor Buxton, Dr. T. R. Glover of Cambridge and Dr. Auriol Armitage.

The **United Free Church of Scotland** has raised the minimum stipend of its ministry to at least £200 annually. That this has been done in wartime is a matter of great satisfaction in Scotland.

In Celebration of "The Jewish Magna Charta" (*i.e.,* the Balfour announcement of the opening of Palestine for Jewish occupation) the English Zionist Federation has secured expressions of opinion from the leading Church authorities of Great Britain (with the perhaps significant exception of the Roman Catholic clergy). The Bishop of Norwich writes:

"Blessed be the Lord God of Israel Who alone doeth wonders."

Dr. Hamill, ex-moderator of the Irish Presbyterian Church:

"That Palestine though 'mortaged for a season to the Alien' is 'leased for ever to the Jew' is the firm belief of multitudes."

The Bishop of Birmingham:

"All who have tried to understand the romance of Jewish history must rejoice. We know in England what good citizens the Jews have been when properly treated in other lands,—but home is home."

Dr. Angus Mackay, moderator of the Free Church of Scotland:

"I greatly rejoice in the declaration made by the British Government. I see in it a new and larger fulfilment of the glorious predictions of Ezek. xxxvi. 24-38, —predictions which may be of equal comfort to them as to their fathers in the year 536 B. C. That God may arouse many in various lands to plead for their fulfilment should be the earnest daily prayer of all Zion's lovers."

The "One Day Jew." A writer in the *Jewish Chronicle* says of him:

"It is thus a matter of grave concern to ask when we see our synagogues thronged on one day of the year and empty all the year round, 'What are these people doing from one Kippur Day to the next?' The answer is easy. They are drifting, drifting, drifting, laying up for Jewry a mountain of woe and disaster which must be fatal to every Jewish interest, to every Jewish aspiration and which must prove a monument of tribulation to the people among whom we are cast. It is bad enough that we are physically a wandering people. To become a people of religious casuals, slinking for religious shelter into a synagogue for a few hours once in every year, is an intolerable position. There is no doubt that this religious vagabondage among us is spreading with the rapidity of a forest fire."

Among the Supporters of the Bolshevik régime in Russia are not only Jews, like Trotzky, but old-time persecutors of the Jews,—the Black Hundreds, the former organizer of Jewish massacres General Kommissaroff, and Anti-Semites like Generals Orloff and Bons-Bruevitch. Another instance of this union of irreconcilable points of view is given in *The Near East.* The murder of the Patriarch of the Georgian Church, Kyron the Second, is charged to Bolsheviki and Black Hundreds working together.

The Bolsheviki Have Decided That Lessons in Atheism shall be given in Russian schools. Certainly they themselves illustrate and adorn the creed they propose to teach the children. Instruction in religious doctrines is of course forbidden. The Kremlin with all its treasures has been under Bolsheviki guard. This has not hindered the theft of ten millions' worth of valuables from the Patriarch's clerestory in the Cathedral of the Assumption. Naturally the thieves "are unknown." But according to a writer in *The New Europe* there are signs of revival in the Russian Church in spite of all these and similar troubles. Prominent laymen are entering her ranks. Meetings of parishioners discuss with the priests the affairs of the Church. In the churches laymen are giving lectures after vespers which is the most intimate of all the Russian services. The Patriarch Tikhon has anathematized the Bolsheviki as "sons of perdition." Although they have murdered the Tsar the revolutionists do not dare to lift a finger against the Metropolitan bishop.

Finnish Reds. The *Christian Workers' Magazine* prints a letter from a correspondent in Kangasala, Finland, in which the following paragraph appears:

"The 'Red' devils have killed our best men, crucified our priests, flayed and burned our women and children, taken out their eyes, cut off their tongues and

otherwise abused them. They have administered the sacrament of the Lord's Supper to the cows and polluted the altars and the communion tables in ways unspeakable. Such is socialism, this new popery and Antichrist of the last times. Pray for us."

Which suggests that there is some pretty vigorous sweeping to be done by Mr. Upton Sinclair in front of his own party door.

General Allenby, it is interesting to learn, is the son of Mr. Hynman Allenby, who was a great student of prophecy. He is a thoroughly Christian man and thankful to be used by Almighty God in the liberation of the Holy Land.

The American Red Cross in Palestine little resembles that the Crusaders wore on their mail or bore dripping in hand. The organization it symbolizes, led by Dr. Finley, a Presbyterian professor, is putting the Saracens of the twentieth century to cultivating vacant lots in the City of the Great King.

"The methods used are those of the Junior Red Cross members in their war gardens and oxen are being supplied on rental for plowing."

On the crest of Mt. Zion, surrounded by a beautiful garden, an orphanage has been established for girls. The old mountain will more than ever deserve its name of "sunny." A boys' orphanage has also been opened, including a small school for the blind. Approximately four hundred children are being looked after in these institutions. Then there is a day nursery for the accommodation of children whose mothers are working. For Russian pilgrim women, stranded in Jerusalem, the Red Cross Industrial Department conducts two large workrooms and several village workshops. Employment is also given to about 1500 Moslem, Jewish and Christian women in spinning, weaving, dressmaking, basketry, rugmaking, manufacture of mattresses, etc. Some 7000 Armenians at Port Said are also similarly employed by the Red Cross agencies. The Red Cross Motor Service of Jerusalem is busily at work transporting refugees and sick or wounded prisoners.

The Strain on the Christians in Belgium has been terrific in the last four years. One pastor reports that weakness and sorrow have been so acute as to make many unable to sing at the church services. Another reports the young people as becoming terribly frivolous. "They suffer unjustly and seem to think themselves entitled to compensations,—even immoral ones." Elsewhere things are better. "In my parish the serious movement among the young people keeps up. It's fine! Good audiences; excellent spirit! But what sufferings!" In one case a pastor had become very run down by overwork. The young people abandoned smoking and with their savings secured him six or seven eggs a week. In this famine-struck land they enabled him to recover 12 kilos in two months!

American Missions in Asia Minor Have Given of Their Best for the help of afflicted Armenia. Dr. W. A. Shedd of Urumia, who recently died of cholera while leading a large army of refugees to a place of safety, is the eighteenth life sacrificed in the service of the American Relief Committee during the past year. Dr. Shedd was a devoted man of scholarly attainments, in the prime of life. Among others who have died of contagious sickness or overwork have been Mrs. E. W. McDowell, Mrs. W. A. Shedd, Dr. Wilson of Tabriz, Rev. S. S. Nicholson, Rev. Mr. Esselsteyn of Meshed, Rev. P. A. Douglas, Dr. F. D. Shephard, Mrs. Martha Reynolds, Mrs. Elizabeth Ussher, Dr. H. H. Atkinson, Dr. Thom of Mardin, Mary W. Fowle, Frances Gage, Mrs. A. N. Andrus, Rev. O. P. Allen, Rev. G. P. Knapp, Dr. Robert Chambers, Mrs. Parmelee and Mrs. Riggs of Harput, Miss Charlotte and Miss Mary Ely.

Five Filipino Teachers Have Been Sent to the Anglo-Chinese School in Penang, Malaysia, according to the *Philippine Observer.* They are the first group of Filipinos to leave their own country to teach, in English, another race of people. In Penang they will meet 1200 students from all parts of Malaysia who represent thirty different languages. These young men, who have been trained in the Manila Normal School and whose high efficiency has been certified by the Bureau of Education, are all Christians.

Relief Work Among the Poor of Seoul in 1918. The terribly severe winter of 1917-18 was the occasion of disastrous suffering among the city poor. Fuel was scarce, food prices high. Beggars were found frozen to death. The *Seoul Press* mentioned the typical case of two old people past seventy years of age who were found sitting wrapped in bags, hand in hand awaiting death in a little room like a cellar where for weeks there had been no fire and for days no regular meals.

Two movements of relief were initiated, one by the Salvation Army, the other by the twenty-two Protestant churches of the city with the missionaries' guidance. The Army worked in the western part of the city; the Union Church Committee in the eastern. The total amount spent by all agencies in about seven weeks was not less than 3500 *yen* in cash, grain and firewood beside old clothing and cooked food. The number reached was 1200 or more families, totaling not less than four times that many people. Visitors appointed by the churches carried out the executive work.

"This effort," says the reporter in the *Korean Mission Field,* "gained the attention of wealthy Koreans as nothing has done in years. The record of those not connected with Christianity is good reading. Here as in many other ways the Church of Christ shows the world what needs to be done and then the Spirit of Love works in His own way on the hearts of men."

Relief Work for Poor Chinese Girls has been undertaken by the Chinese girl students of the North China Union Women's College. Funds were raised and ten small rooms rented which opened on a yard just across the road from the college. These rooms were put in order and the students begged clothes and bedding from friends. They decided to receive thirty girls between the ages of ten and eighteen from heathen families exclusively as it was thought that the Christian Church should care for its own people. The college girls undertook to shelter and support their *protégées* during the four winter months, which are bitterly cold in North China, and to return them to their families at Easter. These girls are the salvage from the last flood famine. At such crises the sufferings of little girls are dreadful. Boys must be fed first, for in them is their parents' hope of support in old age, but the little daughters receive the merest scraps of food or, failing this, are sold into slavery.

A Hindu Christian Poet. Narayan V. Tilak, the leading Christian poet of India, has given the Church of his land a great store of hymns which have been gathered together in a collection used widely for worship and for preaching purposes. His greatest work, "The Christayan," an epic life of Christ in verse, is in process of composition and is said by those who have seen some of the books to be assured of its place as the great Christian classic in the Marathi tongue. Mr. Tilak was baptized in 1895. The story of his conversion from Hinduism is told in *The East and the West.*

As a boy in his teens he was dissatisfied with the caste system and Hinduism in general. He studied both Buddhism and Mohammedanism in the hope of finding a more satisfying faith. Strangely enough his Brahmin environment was so insulating that he found no contact with Christians and appears not to have even read the Scriptures. Finally he worked out for himself the frame for a new religion as follows:

1. There is one God, no vague Absolute, like the Hindu Brahma, but a Person with a Father's heart and all men are His children.
2. All the Holy Books are the creations of men. The world of Nature is the only true Scripture revealing God.
3. The doctrine of transmigration is a delusion. A man's state in this life depends on his heredity and environment and on his own efforts.
4. The essence of religion is a living faith in God and the treating of all men as brothers.
5. The evil to be fought supremely by the true religion is idolatry.

But the creed of the new religion needed an exponent worthy of it and that he might attain this position Tilak went to the mountains and for two years gave himself up to the severest austerities of the *yoga* life. He endured the extremes of heat and cold and hunger

only to excite the embarrassing worship of the country people who insisted that such a saint could cure their ills and help their necessities. So he descended from his mountain top and reëntered active life. A little later he met an Englishman who gave him his first copy of the New Testament. He began at the beginning but got no further than the Sermon on the Mount before he was convinced that his search for truth had at last reached the right objective. He sought out another high-caste convert through whose instruction he learned the secrets of prevailing prayer, and after baptism entered on his career of devoted Christian service.

Latterly, Mr. Tilak has adopted the garb of a Hindu religious teacher,—a saffron-colored gown hanging straight from the shoulders. A writer in the *Missionary Herald* says of him:

"The first time I heard him speak he was standing on a street corner in the moonlight. Many Indians were seated or standing listening while, like one of the prophets of old with hands raised to heaven, he denounced the sins of the people and called upon them to repent and believe on Jesus Christ. It was dramatic and beautiful."

The Illiterate Man's Bible is a little compilation which is being used in the American Presbyterian Mission in India to meet the pressing needs of the Mass Movement. It is bound in gaily colored pasteboard and contains the Blackstone Picture series of eleven Bible stories from the Gospels accompanied by text in the Grumukhi character. The unread Christians labor hard to learn these stories and so earn the Bible. One missionary reports:

"Three meets were held last Christmas in different villages. In one there were jumping and wrestling contests; in another the singing of hymns early Christmas morning with the drum. The special feature in all was the contest among the villages in Bible story-telling. Those who earn their Bible show the pictures to their friends and naturally tell the story at the same time. It is a beginning towards making preachers out of our village laymen. The majority of our 346 baptisms were the result of the Christians getting at their relatives. Four months during the winter we were in camp. One hundred villages were visited, some up to four times. A large preaching tent is pitched in the sweeper quarter and the first part of the night meetings is given up to the telling of Bible stories; the last to preaching. We have been happily surprised to find the people full of Bible stories who before seemed to have no life."

The women are usually taught the Parable of the Lost Sheep first. It is short and easily understood. It is difficult to persuade the women that they can tell a Bible story. Over and over again they say, "I am unable."

"It often takes a half hour to induce them to make the venture, but when they once begin we can't stop them. In our little gatherings we encourage them to pray aloud. One mother, who had been a Christian only a short time, had a son in Mesopotamia. Her heart was troubled about him. We asked her to pray. 'I don't know how to pray but I talk to God about my boy and this is what I say,' and then followed a prayer which brought tears to all our eyes, a prayer such as thousands of mothers are praying these days."

In Heathendom. A writer in *China's Millions* describes the following device of Yunnan aborigines for placating evil spirits:

"One day I was traveling a narrow mountain path alongside a deep gully. On the opposite side of the gully was a steep cliff. I noticed several small wooden bridges across the gully some of them very close together but with no paths going up the opposite cliff. This puzzled me so I stopped at a house and inquired what the bridges were for. The man told me they were demon bridges. 'What use are they? Nobody goes across them,' I said.

"'Of course no one crosses them. They are demon bridges,' answered the man.

"As I thought it out I got the meaning. Someone had fallen sick; the necromancer had decided that a demon who lived in a hole or up a tree on the far side of the gully was weary of always having to climb across it in his travels. A bridge put opposite his abode with a chicken or duck killed and eaten at the dedication made all smooth and pleasant. But each demon must have his own bridge; no one else dare use it."

M. Perrier of the Paris Evangelical Mission on the French Congo relates that he was lately summoned into the kitchen of one of his mission teachers to kill a large serpent of a very dangerous species. When he got there he was surprised to see that the serpent faced and watched him instead of fleeing as snakes of this breed usually do. He shot him and then discovered about

the dead body a copper ring which marked him as a *redoubtable fetish.* On inquiry he learned that these snakes are trained by a sorcerer, marked with a sign distinguishing them as fetishes, and sent out on errands of vengeance. When their work is done they are supposed to return to the sorcerer. To protect his friends from danger the sorcerer distributes to them rings of the same pattern as that put around the snake. No native will ever part with one of these tokens for love or money.

The dead serpent is supposed by the blacks to send its spirit into innumerable other serpents and either his slayer or the sorcerer dies. M. Perrier was watched carefully by the natives who believed a curse to be upon him. Nothing happened to him, however, but one of his teachers died some days after and on the evening of his death a snake of the same species was discovered in his room. His heathen relatives were immensely excited, threatened to exhume the body to find the evil spirit in it, and were prevented from doing this clandestinely only by the numerous broken bottles buried over and around the body which made exhuming very difficult.

Mission Incidents. The Rev. Harvey Reeves Calkins writes in the *Moslem World* of a convert from Islam named Ilahi Baksh. He was of a good Mohammedan family in the Punjab and had come to Bombay as a young merchant. One day as he was passing the Dharamsala he stopped to listen to a Christian giving testimony at a street meeting. After the street meeting the Christian people entered the Church and continued in prayer and song and testimony while Ilahi Baksh sat near the door and listened. He could not understand all that was spoken, but the testimony of a young Christian girl reached him and filled him with strange forebodings—the girl's simple statement that she had been in great perplexity and distress, that she had prayed to God and He had answered her and given her the desire of her heart. Nothing could have been nearer the unchanging base of experimental Christianity; a soul in need, a prayer, God's answer. Ilahi Baksh was seized with consternation and went back to his shop in sullen rage.

"All these years," he said to himself, "I have prayed five times every day, yet God never has given me an answer, and here a Christian girl prays and the answer comes at once. I'll show these Christians that God will listen to a Mohammedan as quickly as to them and give an answer, too.

"I shut the doors of my shop," he relates, "and for the first time in my life threw away my Arabic formulas and prayed out of my heart. As I prayed it was as though a Voice spoke to me, 'You are praying like a Christian and you are one,' and I fell on the ground and melted like wax."

The next morning before breakfast he was at the Mission House asking for baptism. Later he became leader of Hindustani work in Bombay and a notable preacher and evangelist in North India. He finally died of cholera while engaged in tender ministries among those sick and dying of the plague.

A Charade with Poignant Moral. Mr. Calkins later recounts this significant incident in his Bombay Church:

"It was our Christian family night and full of melting love. In the midst of the testimonies at the close of the Bible reading I drew a picture to show the difference between a Christian and a Mohammedan home, though I made no reference to Mohammedans as such. I called brother Shah and Agnes, Ram Lal and Ruth, and Jai Ram and Bertha, and asked them to stand inside the altar, facing the audience. They came quite obediently and stood while all the people looked at them. Agnes appeared particularly beautiful as she stood there beside her husband. Then I said in a quiet voice, 'Brother Shah, I am a prophet to-night and I now give you authority to take a second wife and then a third wife if you so desire.' Poor Agnes nearly sank to the ground, but Shah was quick to see what I was driving at and held her closely by the arm. Then I repeated the same words to Ram Lal and Jai Ram and told them to take their seats again. The whole congregation seemed to be shocked; indeed I felt shocked myself. Many Mohammedans were present. They appeared stunned and stung. . . . . About 4.30 a Mohammedan gentleman came to see me. He was an educated man, having studied law in London. He wanted to talk with me about the picture which he said I had stood up before the audience last night at Central Church.

"The thing had gone through the city like a sword. He freely admitted my accusation against Mohammedanism, for so he called it. We had a heart-to-heart talk about Jesus."

A Chinese Evangelist's Retort. He was a Chinese farmer preacher, one-time idolater, opium sot and would-be suicide, now redeemed and evangelizing the countryside. He was preaching two years ago during an idolatrous spring festival in Lucheng, Shansi. His audience consisted of fifty men and boys. Suddenly he was interrupted by a young man's calling him "a follower of the foreigner," in other words, a betrayer of China. The answer came directly:

"Don't call me that simply because you see me here in the company of a foreigner, preaching the Gospel. That does not make anyone a follower of the foreigner. You know that inside the city wall over there (the festival was held in a suburb) is a Buddhist temple where people are going constantly to worship Buddha. Who was this Buddha? Just an Indian prince, a foreigner. His religion gradually spread and now he is adored all over China by multitudes who bow down before the image of this dead foreigner. That is following the foreigner. Go among the worshipers of Buddha if you wish to see it: don't come to me for I worship the living God of all nations.

"In calling me a follower of the foreigner you condemn me as disloyal to our own sage, Confucius. But will you tell me what is loyalty to him and who are his sincere disciples? Here is a saying of his: 'All within the four seas are brethren.' How many Chinese who call him teacher believe in and practise it? Think how we ordinarily treat each other. I go down south, I get jeered at as a 'northern Tartar'; a southern man comes up here and we nickname him 'a southern savage.' In Shansi when we see a traveler from Shantung come along we shout 'straw man.' Confucius was born in Shantung: are we Shansi people disciples of a straw man? Shantung men bawl 'potlids' at us while they adore a man of our province as their god of war. And don't we all yell 'foreign devil' when we set eye on a foreigner? Brethren indeed!

"As for myself, let me tell you I am no mere follower of this missionary. The missionaries are only messengers. They tell us of a God, self-existent, without beginning or end; not a divinity set up by some Chinese or foreign emperor. He is God of all the peoples of the earth, just as the sun is the sun of all peoples. We Chinese Christians follow that teaching, not the men. It is not following the foreigner to share the light of the same sun with him nor is it following him to join in worshiping one God. Why should I be considered a turncoat for believing and preaching a heavenly doctrine?"

Brief Mission Notes. A Mass Movement in Nigeria is well under way which promises to equal those of Korea, Uganda and India. The C. M. S. *Review* prints the following statistics:

		Baptized	Scholars in Schools	Under Instruction for Membership
C. M. S. Yoruba Mission	1896	7,780	2,845	1,331
	1916	51,826	14,145	16,109
C. M. S. Niger Mission..	1896	427	560	583
	1916	6,548	19,084	20,668
Free Church of Scond...	1896	545	837	790
	1916	6,047	8,992	9,534
Qua Iboe Mission	1896	118	100	60
	1916	4,870	25,000	9,200
Wesleyan Mission	1896	164	1,532	856
	1916	1,501	1,237	5,305
Niger Delta Pastorate..	1916	6,459	2,457	2,543

Minor societies bring the number of baptized and those under definite instruction up to 135,748; of scholars in mission schools 75,415 and of contributions on the field to over $200,000. Clearly the Church of Christ is well rooted in Nigeria.

The African Inland Mission reported last year 107 missionaries on its staff. The number now is 188—111 of whom are at present on the field. An agreement was made in 1916 to pray for a hundred new workers. The answer is described by the Mission's leaders as more remarkable than any event that has occurred in the history of the Mission. Not only were there a hundred applications within a comparatively short time but more than fifty of these have been accepted and are either on the way or preparing to sail. The Mission works in British and German East Africa and in the Northeast regions of the Congo Free State. Translation is under way in ten different languages, reaching thirteen different tribes. In the Kikamba the ninety-first Psalm, two hymns, a grammar, a course in Bible study and the New Testament have been completed; in the Kipsigis several hymns, a course in Bible study, school reader lessons and Bible stories; in the Luo a school reader; in the Azandi fifty texts, four hymns, the thirty-second Psalm, a study of the Gospel of Luke and the Epistle to the Galatians; in the Logos some hymns and Gospel texts, a catechism and a vocabulary of 1400 words; in the Alur language

a school reader, some Gospel texts, a beginning of John's Gospel and a grammar.

A Miracle of African Development is the immense growth of the cultivation of cocoa by the natives of the Gold Coast. In 1891 the crop was but *80 pounds.* In 1901 this had jumped to *960 tons.* In 1911 *35,261 tons;* in 1916 *72,161 tons* (valued at $18,000,000), or more than one third of the total cocoa production of the world. Practically every pound of this was grown by native cocoa farmers. The transport of the crop is made in light and durable Ford cars. The great growth of income has immensely heightened the standards of living. The importation of wearing apparel has gone from £8607 in 1891 to £152,963 in 1916; of hardware and earthenware from £16,000 to £210,000; of furniture from £709 to £68,471; of imported provisions from £10,618 to £335,317. Eight times the weight of soap now enters the colony as compared with the importation of 1891. Sir Hugh Clifford writing of these advances in *Blackwood's Magazine* says:

"The average villager's hut is well furnished with household utensils and is well lighted after dark. He is provided with suitable tools for cultivation on his farm and his wife and children are well fed, well clothed and well washed. For the rest his hunger for education amounts to a passion, the intensity of which has no counterpart in any other region of the tropics with which I am acquainted."

It may be added that in this great economic development the Basel Mission has played a leading *rôle.*

The Exportation of German and Dutch Spirits to West Africa has been practically annihilated by war conditions. Yet Sir F. D. Lugard is able to call attention to the fact that the general import and export trade of last year was a record one.

"This seems to dispose of the old belief that trade could not prosper and produce would not be forthcoming without spirits."

Sir Harry Johnston condemns the British Colonial Office for not extending the prohibition of spirits to Southern as well as Northern Nigeria.

"This inaction is giving a great encouragement to Mohammedanism and much discouragement to the efforts of Christian missionaries to create an educated, peaceful, industrious Christian people out of the coast tribes. However much Europeans may tipple themselves they appreciate to the full (as in India) the advantage of having an abstaining servant or native employee. Consequently as the law of Islam prohibits strong drink and as it is better obeyed by Mohammedans than are the restrictions imposed by the Christian faith, everyone in West Africa wants Mohammedan servants, overseers and laborers. So there is a steady set of Mohammedan negroes towards the coast just as in the interior there is a good birth rate increase among the followers of Islam who are far better suited to become fathers and mothers of vigorous offspring because of their abstemiousness in alcohol. Hence some day all native West Africa may be Mohammedan in religion. It will not be easier to govern."

Native Pastors in the Nile Valley receive kindly recognition in the report of the American Presbyterian Mission in Egypt. "One of them with the aid of several helpers keeps regular meetings going in twenty-two villages and himself visits thirty-six. In some villages the meeting place is only a private alley or mud-walled court where one tiny, smoking lamp does its best to relieve the gloom. There, squatted on the ground in the dark, eager men and women listen to the Word of God. The pastor is not a brilliant man. His voice is seldom raised in the Synod but his humble, devoted, self-denying life has won the confidence and admiration of all. One of the Beatitudes some of the pastors exemplify is that of the peacemakers. We know of one who went to a neighboring town to settle a quarrel and labored all night till 7 a.m. when an agreement was reached. He then rode for an hour and a half by donkey to visit another town before returning home."

Among the **Methodist Filipinos** the tithing system is the rule and preachers and deaconesses tithe their small incomes, using them for the support of other native preachers. In the district of Pampanga one of the preachers offered to go as a missionary to the Negritos, the aborigines of the islands. The adults are between three and four feet tall and live in the mountains with scant clothing. They sleep in the trees

or behind windbreaks but have no houses. The food they eat is chiefly roots and nuts and when a white man or civilized Filipino approaches they flee directly. No mission had been established among them until Methodist Pampanga preachers used their tithe in sending one of their number Godofredo (God's Peace) Diwa to them. Diwa had a most successful time last year and has gone back for his second year.

In the Death of Dr. Eugene P. Dunlap, Siam has lost one of its best friends and most gifted missionaries, who for forty years has gone about doing good in that land. His was a large heart which compassed the Siamese people in all stations of life. The crowning triumph of his missionary career was the establishment of the mission at Tap Teang. This was made possible by the friendship and generosity of a Siamese nobleman who considered that Dr. Dunlap's prompt and efficient medical treatment had saved his life.

"In No Year Has There Ever Been So Much Church Building Undertaken," writes the Rev. John Firth of Lakhimpur, Assam.

"New and substantial meetinghouses have been put up; tables, chairs, hanging-lamps, pews, etc., purchased. I have not taught them to put pews in their church house. They got the notion in some way and made the pews. And no one thinks of keeping cows in meetinghouses any more. They make stables for their cows and keep the meetinghouses clean."

For the First Time a Methodist District Conference has been held in Baluchistan,—at Quetta. Arrangements have been completed for the purchase of property in Quetta to be used as a Bible school to prepare evangelists for Baluchistan, Afghanistan and Southern Persia. A day school under Methodist auspices has already been opened here with twenty Afghan boys in attendance.

The Women's Christian College, recently opened in Tokyo, constitutes on the part of American Missions one more pioneering contribution to the higher life of Japan. Dr. Inoue, the Governor of the Province of Tokyo, expressed at the dedicatory exercises his sense of the debt Japan owes to Canada and the United States for this new institution for the higher education of women. He said he felt rather ashamed that Japan had not done anything for Americans equally worthy, and presented personally to the college a gift of trees,—ten pines, ten oaks, ten *keyaki,* ten chestnuts, and ten persimmons. He explained that each set of trees had a symbolic meaning for the school. Eighty-four young women constitute the student body at the start. The outlook is promising that the school will draw very heavily from the best families in all parts of Japan because of the recognized value of Christian atmosphere for the safeguarding and development of young women.

In the *Expository Times,* Professor Langdon of Oxford tells us that the custom of **releasing a prisoner at the Passover** is, outside of the Gospel narrative, unknown in Jewish literature. But he has discovered that on certain days the kings of Assyria released a prisoner precisely as Pilate did and concludes that the custom is of Assyrian origin. The rubric for the 6th, 16th and 26th days of the eighth month orders the king to recite a penitential psalm, to open the prison and to free a prisoner. Thus the rubric for the 6th day reads "Before he enters for the penitential psalm let him open prison cell and lock." For the 16th the rubric has "Before he enters for the penitential psalm let him emancipate a slave, then let him chant a psalm and free a prisoner." The rubric of the 26th day has "The king shall chant a psalm and free a prisoner." The release of a prisoner occurred in but one period of the year as did the Jewish custom, but at different seasons—the Jewish being in the spring, the Assyrian in the late autumn. Professor Langdon thinks the custom has a national purificatory significance. The Babylonians literally regarded a sinner as a prisoner whom they bound with cords in their rituals; these were broken in sign that the bands of the devils were broken.

"My idea of this Babylonian and Aramaic ceremony is that the king, acting for the nation, released a prisoner as a form of symbolic magic to indicate that the gods were merciful to men and released them from sin."

A PRAYER FOR THE NEW YEAR.

Henry Hallam Tweedy.

Give me the Man-Soul, God—pure, brave, serene—
To meet these days,
Ready to walk, head high, with firm, sure tread,
The Year's strange ways!
Wake me to fill each day with work well done,
My work with joy;
And when it's over, let me laugh and play,
As when a boy!
May I not scorn the humble, lowly deed,
The common thing,
Nor hate nor harm the meanest slave whose face
Veils Thine, my King!
I would be soul-poised, great in gentleness,
Gentle in power.
Rich in self-giving, pouring life and love
Into each hour,
Teach me to be a steward of all things,
Owner of none;
Glad to give up my will, since Thine, my God,
Shall still be done.
If in my mind lurk errors—sweet, false dreams—
Shine them away!
Shatter my dearest idol, purge my faith,
Till truth holds sway!
Help me to sing and fight, not weep and cower,
When blows fall fast;
Patient to bear, strong to endure,—Thy son,
True to the last!
Grant me a heart in tune with Nature; eyes
To see yon stars
That dartle, read their message; ears to hear
Old Ocean's bars
Beat out their music; arms to hug this Earth,
Its joy and pain,
Till Life has lived its passion, loved its loves, and Death
Proves itself gain!
Let me live grandly, seek the things that last
Press toward Love's goal;
Win—jewels? Fame? Nay, better; when Earth's past
Stand—a Crowned Soul!
So be my Helper, Father—comfort me!
With staff and rod,
Till I shall give Thee back Thy year, well lived
For Man and God!

OUR NATION'S SUPREME CAUSE.

Rev. J. Ross Stevenson, D. D.

I have been asked to discuss the interests of the Kingdom of our Lord in this country as they have been affected by the war. In order that we may adequately consider this great topic it is well for us to keep in mind the marvelously auspicious setting in which the Church of to-day finds herself. The cause of Christ is in a very real sense coming to its own and is challenging attention which has hitherto not seemed possible. What is the supreme cause in the estimate of Christ? You will remember that when He was on trial before Pilate He gave this statement regarding His life purpose: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

It is very significant that the only response which this statement elicited from the Roman governor was, "What is truth?" As much as to say: "What do I care for truth? It is only a scrap of paper, of use to-day and to be thrown away to-morrow." If Pilate representing the spirit of the world had been asked why he was in the world, why he was there, governor of Judæa, and had given an honest reply, it would have been something like this: "I am here to gain the world, to get all the pleasure and wealth and power that it is possible for any man to secure. The gods have ordained that

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Rev. J. Ross Stevenson, D. D.

I shall rule. The Roman power is back of me. Might makes right, and the people of this subjugated province should ask for no greater blessing than to be under my sway."

Does this not have a familiar sound in these days when in certain quarters privilege spells oppression, and power is converted into tyranny; in a time when greed will run roughshod over the needs and interests of the common people; when kings claim to rule by Divine right? These pretensions of hereditary privilege or of inherited or accidental power have little place for the truth and must trust largely to the dominion of falsehood. To overcome such a dominion, accompanied as it often is by force and oppression, Jesus declared that He entered the world, to establish an entirely new rule, a reign that should challenge every true man. It is the reign of truth. This is the supreme cause for the advancement of which everything seems most favorable in our country to-day. A cause which means the promulgation of truth—more particularly the truth which is in Jesus Christ.

By the truth Jesus did not mean opinions of men such as are to be found in books or are taught in the schools. Such truth was current in Pilate's day. He had come under the influence of contemporary culture with its Greek philosophy, its Roman jurisprudence and its mythology which even in the present times makes a strong appeal to the imagination. Those systems had in them elements of truth, just as we find in German philosophy, science and kultur which claim to be of the highest, a great deal that is true. Jesus, however, had in mind something higher and more universal and enduring. Over against the opinions of men which, like political platforms, may change every few years, Jesus stood for certain great and fundamental truths which like the word of the Lord endure forever. To be more definite, we may mention the truth regarding the worth of man; the truth regarding the character of God; the truth regarding the destiny of the soul; the truth regarding the real meaning of life. We are being told repeatedly that this is a war for humanity,—by which we mean that peoples, no matter how weak and helpless, have their rights which must be respected. To murder Armenian women and children; to ravage Belgian homes; to devastate Polish villages; to carry on a campaign of frightfulness, and to claim that this is in the interest of a worthy cause, is to take refuge in lies. We are not surprised that the last German Ambassador in England, Prince Lichnowsky, should speak of the policy of the country which he represented as a sin against the Holy Ghost, the Spirit of truth.

What is the truth regarding man? He is not a beast to be wantonly subjugated by some stronger power. He is not a mere tool and chattel to be utilized for selfish ends. He is not a necessary enemy to be thwarted or defeated by means fair or foul. He is a human being made in God's image, one that is in the great family of God, whose body is to be respected, whose soul is to be revered, and who as the heir of an eternal destiny will have a testimony to give when nations as well as individuals shall stand before God's judgment seat.

It is this real worth of men in the sight of God and in the sight of heaven that Jesus stood for. The woman socially outcast, who had no standing in the community and could not mingle in polite so-

ciety, was one who demanded His services, as the sick need a physician. The prodigal, who in the eyes of his avaricious brother had forfeited all rights, was a sheep that needed a shepherd. The Samaritan, member of an alien and hated race, was introduced by Him to the privileges of the children of God. And are we not sure that Christ to-day would take His stand with those who are fighting for the freedom and worth of the individual; for the rights of people, however weak they appear, to govern themselves as they choose, and for the great law of human brotherhood?

Along with this is the truth regarding the one living and true God. If man is what he is as he thinks of God, nations are what they are as they conceive of God. We are told that there are no atheists in the trenches, and Chaplain Gordon, in his "Papers from Picardy," speaking of the four foundations of the soldier's character, specifies first and foremost, belief in God. All the nations at war have their beliefs in God, but what is His character and disposition?

It has been truly said that in the last analysis this is a religious war. The nations are not agreed as to God and His character. A man who has been accustomed to speak in years gone by from this platform has stated that the Kaiser sincerely invokes a God who to us is the devil. We are in a conflict which involves the character of God, and it is the one great cause for which a nation does well to shed its blood. The term "God" is not a distinctively Christian term. It can be used by any audacious and unscrupulous adventurer. A zealous patriot in the name of his tribal god may do that which he certainly would not dare to do in the name of our Father God, revealed and brought near in Jesus Christ. And we are fighting a great battle which is to determine the conception which we are to have in the coming years of the power that is over us. Is He a God merely of force, a God Who is merely on the side of particular peoples, or is He the God and Father of all mankind, as we have been taught in the life and mission and passion of our Lord?

Then along with this is another truth, regarding the destiny of the human soul. I have not seen any books recently written on the immortality of the soul. It is no longer necessary to argue for this truth. All people seem to take it for granted. The American soldier believes in God, he believes in prayer, and he believes in an eternal future. As one of them just landing in France expressed it in a conversation with Mr. Mott, "I have had it out with death," meaning thereby that he had secured a faith which could be victorious over death and the grave. I heard Sir George Adam Smith, this last summer, refer to the fact that in his country sacrifice has been made by almost every home and there is hardly a circle that has not been broken, hardly a fireside where they have not been called upon to mourn the loss of some boy who has fallen in battle, and because of that, as he expressed it, the veil between the changing scenes of life and that great other world of reality had become very thin. Two hundred young men graduates of his own university have perished at the front, and it was his privilege to go into the homes and bring comfort and consolation to bereaved parents, and, as he expressed it, in every one of those homes there was a calm confidence in Him Who is "the resurrection and the life." And this truth, revealed to us by Him Who came to bring life and immortality to light, is coming to the front to-day as never before.

Along with this I want to mention just one other truth, and that is the truth regarding the meaning and value of the Cross. There are two words that are being used to-day as never before. You read them in the papers, you hear them not only from the pulpit but you hear them in our courts of justice and from the lips of statesmen and even politicians. Those words are "sacrifice" and "service." As I heard the president of the New York Board of Trade express it, "we are ashamed, any man of real character is ashamed in these days to be selfish. He feels that the greatest sacrifice he can make is none too great for a cause that is worthy."

I mention these four truths because they are so prominently in the minds of all classes of people. An eminent surgeon who is with the American Expedition-

ary Force in France gave it as his opinion that the men at the front are deeply interested in these fundamental truths. Jesus, however, claimed to be the Truth. He is not only the champion of truth but He embodies in Himself these great fundamental truths to which our attention is called. The supreme cause of a nation is summed up in Christ Himself. Mr. Root at a great patriotic meeting in Carnegie Hall, New York, recognized this fact when he declared that the conflict to-day is between Christ and paganism, between a civilization based on truth and righteousness and good will and a civilization based on error and wrong and hate.

You probably have noticed how a veteran editor of this country has recently retired from his chair after a service of more than half a century. Perhaps you have seen the editorial which he wrote some months ago in which he summed up the whole matter in this way: "The future looks black indeed, and there is only one ray of hope. One power and only one can arrest the descent and save us, and that is the religion of Jesus Christ. Democracy is but a side issue. The paramount issue underlying this whole struggle is the religion of Jesus Christ and Him crucified, the bed rock of civilization, the source and resource of all that is worth having in this world and of hoping for in the world that is to come." Does it not follow then that the preëminent cause to be advocated to-day, and to which people are in a frame of mind to respond, is just this cause of our blessed Redeemer? Like Jenny Lind when commanded by her king to do something which she thought was wrong, may it be our reply: "There is a higher King, your Majesty. I owe my first allegiance to Him."

This truth makes its appeal to those who are of the truth, to the people who hate falsehood, and love what is real and right, or, as we sometimes express it, a square deal. It may seem strange that the truth should need its champions. Can it not stand by itself and triumph? Not when false witnesses are in the world. Ever since Cain killed his brother there have been corrupt minds which have changed the truth of God into a lie. A great Old Testament prophet complained of those who call evil good, and good evil, that put darkness for light and light for darkness. Why did they do so? Largely for selfish ends. A man bears false witness against his neighbor because he covets his neighbor's possessions. It has been necessary for our Government to establish a Department of Morals whose main business is to hunt down lies intended to mislead and divide the American people and to champion the whole truth and nothing but the truth. All over the world there is needed straightforward and uncompromising witness-bearing. It will help us to understand this if we connect it with the character and service of a true soldier. He not only swears allegiance to his country, but he believes in our national ideas and institutions, and that we have in this fight a just and noble cause. We expect every worthy citizen of our Republic to be on the side of the Allied Army. If he is not, there is something wrong with him. He is a spy, a traitor or a slacker. Every true-hearted American will, we believe, be loyal to the stand which our President has taken. Not because it is popular or expedient to do so, but because it is right to do so, and to fail to do so would be to play a coward's part.

Christ, the Truth, appeals to honest men in the same way and enlists them for service. A soldier under the banner of truth will render an undivided allegiance and service. A slacker is more or less of a liar because he does not do his whole duty—only a part of it. Ananias and Sapphira were not so bad as is commonly supposed. They gave generously to the poor, and surpassed other people in sharing their possessions with the needy. But they did not do all that they could do, or professed to be doing. Our Government in a time of crisis when the destiny of our people is at stake cannot be satisfied with the partial witness of a soldier. It must have the whole of his heart and service. We read in the Sacred Scriptures that "the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." The demand of the truth is for integrity, entire reliability, whole-heartedness. Need we add that if falsehood is to be overthrown and the truth enthroned, courage will be required?

As we know, the Greek word for wit-

ness means martyr, and truth requires of its champions a devotion which does not shrink from bondage and death; or what comes closer home to us—persecution, censure, criticism. In one of our large army camps a young man fresh from the country the first night in the barracks kneeled by his bunk to say his prayers. He was jeered at. The next night his comrades flung their shoes at him. But he persevered until the captain heard of the disturbance. Unperceived he witnessed the young man's devotion and pluck. The next day in parade he ordered the soldier to step forward. His messmates looked at one another, as much as to say, "Now he will learn that we cannot have such sissy performances in the camp." The captain alluded to what he himself had witnessed, and then said: "You have the real stuff for leadership. I make you the sergeant of your platoon."

In Camp McArthur there appeared some time ago an insignificant looking man who loved the soldiers and stood ready to help them in all that is right. His sincerity and uprightness and unselfishness soon won their hearts. The regiment was ordered to France. He was at the station to see them off. He requested the captain to invite the boys to come out on the platform. He wanted to pray with them. The officer demurred at first, and then gave the notice. The whole company turned out. And then this true-hearted friend spoke of their going to the front and all that was involved and asked those who wished, to kneel with him in prayer. All knelt as he poured out his soul to God on their behalf. They arose, and at once the captain stepped forward and called attention. "Men," he said, "I have never been a Christian but I want here and now to acknowledge my allegiance to Christ as my Saviour and my Lord. I want you to help me to be true to Him, and if I am spared to come back home, I pledge you my word of honor, I will make my public profession in a Christian Church. As many of you as wish to take the same stand hold up your hand with me." Every man's hand went up. How we admire and honor such a courageous witness for the truth! Have we been born, are we in the world, for anything nobler or higher?

Our discussion has a twofold bearing on what we sometimes call home mission work. The interest of the Church is naturally centered upon those who are now in the service of their country. The Church as represented by different agencies is seeking to bring the truth as it is in Jesus before the minds of our soldiers and sailors and the response is simply marvelous. Since our country declared war, or since it was first possible to carry on religious work in the great camps, fully two hundred and fifty thousand men have publicly acknowledged their allegiance to Jesus Christ as the King of truth, and their determination to fight His battles in the extension of His Kingdom. Do we realize what this means? These young men at the close of the war will be dominating factors in the life of the nation. To claim them all for Christ and enlist them in His service is a work of the most strategic importance and we have come into a time of times for its wise and aggressive prosecution.

The other thing which we need to realize is the demand there will be in the period of reconstruction for spiritual leadership. Where shall we look for this leadership? Our theological schools have been almost depopulated by the war. Candidates for the ministry to the number of several hundred are now serving under their country's flag. It will be necessary to hold these men true to their purpose so that at the close of the war they will resume their preparation for Christian leadership. More than this, we will need to enlist from the college men now in the war those who are qualified to enter the great harvest fields of the Lord. In one of our largest army camps at the close of a religious meeting when the leader asked any who were interested in the Christian ministry to remain, twelve men responded and the remarkable thing was that all of them had decided to enter the Christian ministry after they had enlisted in their country's service.

But we must look to Christian homes for such a dedication of life as shall ensure a loyal witnessing to Christian truth to the ends of the earth. In homes innumerable service flags have been hung up. Fathers and mothers are proud to declare

that their boys have gone to the front and are playing the part of good soldiers. The claims of Christ in line with the claims of country in reality are still higher, and just as we have thrown aside conventional ideas as to military service in the passion to win a worthy cause, so we ought to abandon conventional and commonplace ideas as to the Christian ministry in a passion to exalt the King of kings and extend His dominion over all. For a home to have one or more sons in the service of the Church is cause for abiding gratification and is in line with the Scriptural word—"They that be wise," they that be teachers, witnesses of truth, "shall shine as the brightness of the firmament; and . . . . as the stars for ever and ever."

ISAIAH'S DEFIANCE OF ASSYRIA: THE DOOM OF MATERIAL EFFICIENCY.*

Rev. Harris E. Kirk, D. D.

Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. Isa. x. 12.

In the last lecture we passed in review some of the ways by which the rulers of Judah proposed to deal with the Assyrians should they be so unfortunate as to fall into his hands. Four suggestions were made: fight, pay, parley, pray. Isaiah rejected these measures on the ground that none of them met the situation, and proposed a reliance upon the fundamental promises which God had made to the chosen people; God had laid in Zion "a chief corner stone, elect, precious"; the spiritual destiny of the world had been intrusted to this nation, therefore God would not permit Assyria to destroy the guardians of the world's salvation. But Judah must mend her ways and return unto the Lord. "Come back," said the prophet, "to the old simplicity of life and faith, and God will sustain you."

The rulers scornfully rejected this advice on the ground that it was commonplace and familiar; they denounced the prophet for treating them as if they were children: "precept upon precept; line upon line," mere kindergarten talk. The prophet reminded them that a time was coming when God would speak to them in another way; when they heard the monotonous pounding of the battering rams on their mud walls and the stammering tongues of that strange and mighty people about their city, then it would be "precept upon precept; line upon line. . . . . They might go, and fall backward, and be . . . . taken."

Such reasoning in the light of subsequent events is quite convincing to us, but for the moment it did not interest the rulers of Jerusalem, because the danger seemed yet far distant. True, the Assyrian flood was rolling on; already he had overrun Northern Syria, taken Damascus, and was even then besieging Tyre and feeling the approaches to Samaria; but up there in her remote mountain fastness Jerusalem felt herself secure.

But four years later the situation materially changed. After a prolonged and terrible siege Samaria had fallen, the bulk of her population was carried away captive, and her political autonomy destroyed. The Assyrian army, intoxicated with victory, now lay only two days' march from the borders of Judah, and a little more than two days' march from Jerusalem itself. It was a terrible awakening for the self-satisfied rulers of the city, and they feverishly began to devise measures for meeting the crisis.

The two popular measures suggested were a treaty with Assyria based upon tribute, and an alliance with Egypt. Some years previously, Ahaz had entered into a treaty with Assyria for self-protection against his northern neighbors, and since then the nation had been paying an annual

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tribute; many said that the easiest way of avoiding trouble would be to trust to this agreement. Assyria would keep her covenant promises even though it might involve an increase in the amount of the tribute. But Isaiah had plainly told them that Assyria could not be trusted; treaties to her were just "scraps of paper," to be torn up at her convenience. It is clear that this was the secret fear of the rulers, for the more popular policy advocated was an offensive alliance with Egypt; and whatever military plans were formulated were made on the assumption of this alliance. But of Egypt Isaiah had plainly said: "She is a blustering braggart, whose strength is to sit still." The outstanding feature of the whole situation is that the rulers of Jerusalem had no notion of reliance upon God. The prophet's advice had made no impression, they were without adequate religious supports and their mental state was so confused as to render them incapable of understanding the one man who could have led them out of their difficulty.

We turn now to consider the way Isaiah faced the situation. All great convictions begin with visions. First by a flash of intuition a man gains insight into truth, then events come to ripen intuition into fully conscious convictions, which in turn may be applied to the interpretation of a situation. This is what we see in the notable tenth chapter.

The source of all Isaiah's convictions was his prophetic call. "In the year that king Uzziah died [he] saw . . . . the Lord sitting upon a throne." By a flash of insight he learned the true sovereignty of the world. God alone was Sovereign because God alone was holy. Now holiness, let it be remembered, with Isaiah was never a static quality of God, but an intensely active and dynamic force. Holiness was conceived as an atmosphere of fire, burning ceaselessly around men and nations and things. Righteousness in the individual or the nation was the sole basis of reality. God was Sovereign over the world because God was righteous. He controlled the policies of nations and set the bounds of man's ambitions because He alone was real. Isaiah's confident criticisms of Judah's policies were based, not simply upon his belief that they were foolish and ineffective, but because he saw them always in relation to the purposes of God. All the sufferings and hardships resulting from the Assyrian campaign were in Judah's case disciplinary simply because God had made that people the guardian of the world's religious hopes. Jerusalem was to be inviolate because therein God had laid a "chief corner stone, elect, precious."

But the fire of holiness which was to refine Judah was also burning about Assyria, and if Assyria were wholly false, she was doomed. When God finished His work upon Judah He would destroy the agent. "When the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." From this point of view the prophet calmly watched the development of events. So long as Assyria was far from the borders of Judah the danger seemed vague and inchoate, but now when her armies were but little over two days' march from the city the situation assumed a terrible and concrete simplicity. It was his tremendous faith in God as active righteousness that gave the prophet power to meet the crisis in a truly great way.

In a prophetic passage of immense imaginative force Isaiah showed how easy it would be for Assyria to march to the walls of Jerusalem. He takes his stand upon the walls, sees in vision the advance of the invading foe and forecasts the probable route of march. Palestine, let it be remembered, was a land of very peculiar topography; of deep defiles, and hills, broken at the center by a great range of mountains. Jerusalem was situated on the top of the central range and could be approached only through a series of ascending pathways, over which it was difficult to carry heavy baggage or manipulate horses and chariots. An attack upon its defenses would always be hazardous and chiefly the work of foot soldiers. But the Assyrian was a master of a new sort of warfare, and had learned how to overcome the difficulties, which in the small border wars of past times had been Jerusalem's chief protection. On this account the city had lost many of its natural defenses, and lay at the mercy of an invading foe. The route lay through deep defiles, flanked here

and there by little towns, and above them on the heights were watchtowers from which sentinels looked out over the rolling country and gave warning of the enemy's approach.

In a dramatic, imaginary account the prophet depicts the probable route of march, and the effect it would have on the exposed countryside. You see the Assyrian, flushed with victory, driving his army through the steep gorges, every now and then becoming visible as he reaches some well-known pass. Cowering like birds before the fowler are the little villages, the people panic-stricken and fleeing with their belongings to places of safety. He lays up his heavy baggage at one place, and moves with greater swiftness until he is seen by the watchers on the heights, whose fearful cries now fill the land. At last he is at Nob, three miles distant from Zion, and defiantly waves his hand at the Holy City, the virgin daughter of God. Do not miss the force of this. Here Isaiah sees no defending army, no Egyptian hosts to keep the promises made and covenanted, no respect for treaties on the part of the invader. Humanly speaking there is nothing in the visible aspect of the case to prevent Assyria doing this thing. As a matter of fact this particular army did not invade Judah, neither did the hosts of Sennacherib follow this particular route; but the point of consequence is that history justified the prophet, and things turned out precisely as he had predicted. The soldiers threw down their weapons and fled, the diplomats tore off their robes of office lest they be taken and slain, the business man fled before this breaker of treaties as a bird before the fowler, while the streets of Jerusalem were filled with a howling mob of frenzied fools who gave themselves up to debauchery and despair. The remarkable thing here is the calmness and confidence of the man of God. He is a striking example of his own saying, "he that believeth shall not make haste."

This was the impending event—a possible siege of Jerusalem—that quickly developed the prophet's intuition of the nature of God as active holiness into a tremendous principle for the interpretation of history. We shall better appreciate this if we consider Assyria's view of the case.

A nation's purposes and ambitions are largely determined by its experience in war. If reverses prevail over successes, a nation will grow less egoistic and self-reliant. It often does modify its ambitions under the discipline of adversity. But if it meet with a series of unbroken successes, if nothing check its headlong course, it will grow more selfish, arrogant, and self-reliant until it becomes a swollen, inflated thing. Now this is what happened to Assyria. She began her westward thrust for the purpose of subjugating Egypt; but in the beginning that was a vague, inchoate dream, without form or content. But after twenty years of successful campaigning Assyria had a great record to her credit; and her confidence in herself grew apace. It is now in her heart, says the prophet, to destroy and cut off nations not a few. The purpose now of this ruthless invader was not simply the conquest of nations, but the actual destruction of peoples. Already Assyria was filling up with captives from many nations and climes. Her pride in this was tremendous. She said in her heart: "Are not my princes altogether kings? Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" Assyria reckoned her successes in terms of treasure, captives and territory, and it was an additional element in her satisfaction to believe that in subduing these peoples she also conquered their gods. All this is fully in accord with the boastful inscriptions found on Assyrian monuments of the period. Sennacherib speaks of shutting up Hezekiah in Jerusalem as a bird in a cage; he boasts of overpowering him by the might of his magnificence; and all this is an illustration of a nation that is basing its claim to importance and permanence solely upon material efficiency and brute force.

So far as I know, no nation has appeared so brutal as the Assyrian, so utterly confident of its power, because for the moment it was strong, until Germany came upon the field. Looking on this calmly, and with the aid of the spiritual ideas

furnished by the great prophet, we cannot but see the futility of this view; but to the nation standing immediately in front of this tremendous efficiency, listening to these boastings and witnessing the awful effect of these arrogant policies on weaker peoples the situation would have another aspect. There is a terrible plausibility about visible successes. Outwardly Assyria had done all that she said she had done. She had gained results; her gains were visible and actual, but were they real? Could she hold on to them, and escape the consequences of her evil spirit? It was hard for the oppressed and spiritually destitute nations that lay in her path to think otherwise. Her policies ripening as they did into great material advantages, it was difficult indeed for the people of Judah to answer the questions: Was Jehovah after all the true Soverign of the world? Was He real? And did He actually control events? Thus do men feel to-day, when they see Germany with ensanguined hands standing as Assyria did, with vast territories under her iron heel of oppression. They ask the questions that demand an answer: Is Christianity real? Has righteousness any real control of this world? Can a spiritual view of life's values be maintained in the face of material successes?

Such a problem can be solved, neither by a conflict of visible forces nor by the arrangements of diplomats and statesmen; what was needed was to match visible forces with invisible; to bring material actuality into contact with spiritual reality through the medium of a tremendous truth,—a truth which Judah had at first despised, and then forgotten,—and that truth could not appear among visible events until it had been born in the human heart. In other words, it must develop in the human consciousness as a mighty faith before it could become the embodied assessor of events on the field of history. Judah at present was without religious supports; she did not understand her experience because she knew nothing of spiritual reality. But Isaiah did know—that is the significance of this great chapter.

We have become so familiar with Isaiah's conception of God that we need only note what it was and how he applied it to the present situation. Isaiah's fundamental doctrine of God's active holiness enables us to understand what he meant by reality. Reality was what could live in an atmosphere of holy fire. If there were but a germ of this in a nation the hardships it might suffer would prove a blessing because they would urge it on to closer and more harmonious intimacies with the supreme reality that conditioned life; but if a whole nation were false it was doomed to be destroyed. Military reverses might determine the external aspect of the disaster, but its essence would be fixed by its inner unsoundness. It would fall because it could not live in the fire. Now, both Judah and Assyria were at this time much taken up with actualities; visibilities made up the sum of Assyrian successes, but reality according to Isaiah would be what remained of actuality when the fires of God's righteous judgments swept over it.

From this fundamental conception of God, the prophet developed two principles: one has to do with the control of history, the other with the purposes of that control.

God controls history and orders the destiny of nations in accord with His sovereign will. Most impressively Isaiah calls Assyria God's ax. Now an ax is a thing, and remains a thing to the end; its use is determined in every case by the one who wields it. Could anything more strikingly classify that proud complex of brute force and atheistic arrogance making up Assyria than to describe her as God's instrument, God's thing?

God controls history and orders the destiny of nations for certain purposes, one of which is discipline. To the mind of the prophet the Assyrian invasion was a Divine chastisement upon Judah. The hardships were real, of course; they had to be if they were to prove effective; they were fully justified by Judah's ignorance of her spiritual destiny, for she was still wedded to the old tribal notion of deity who could be placated with sacrifices, and pleased with ceremonies, and cajoled and befooled at will. It was only after passing through a cleansing fire that she could realize the true nature of God, or understand her inner spiritual fineness. She must realize

God's sovereignty by a fresh apprehension of His holiness and goodness. What Isaiah had discovered when he was called, and developed into a great experience through the years of loneliness and isolation, Judah must see in God's refining and purging ministries. But when He finished with the ax, He would discard it. Upon this Isaiah based his confident prediction that Assyria was not only limited in her ambitions by the Divine will, but also doomed in the end to destruction because she was in conflict with the righteousness of God. She will fall because she is unreal, she cannot live in the fire.

In this notable utterance he pronounces the doom of all forms of material efficiency whenever they come in contact with spiritual reality. Efficiency is mere deadness in the hands of God; like the mole it works blindly without any idea of its goal; but spiritual reality—that which lives in the tremendous fires which burn round the earth—is vital, self-conscious, and self-determining, because it is founded upon communion with the eternal God.

This tremendous truth bears directly on the present world situation, for precisely the same trial of strength between material efficiency and spiritual reality is going on; the same issues are at stake, and the same results are certain in the end to be accomplished.

Germany in most aspects of her life, especially in her military policies, is the legitimate successor of Assyria. Her faith in destiny is founded on organized force, thinly disguised by a series of mistaken political and religious ideals; her idealism in fact is the bond servant of her materialism. She is standing to-day in the place of Assyria, and is doing for modern peoples the same service as that rendered by Assyria to the nations of Palestine.

Great outbreaks like the present war may be occasioned by events, but they are caused by the explosive force of ideas which grow within the traditions of a nation. The political philosopy of Germany is founded on a very simple principle: that the individual exists solely for the well-being of the State. From this has developed a series of ideas such as that the end of the State is power, that weakness in a State is an unpardonable sin, in Treitschke's phrase, "the sin against the Holy Ghost of politics." It is a system founded on pure egoism; the people have been educated in the view that blind obedience to the will of the State is the supreme duty of the subject; they are profound believers of the pernicious doctrine that war is the normal expression of the State's vitality, and as a consequence small States by reason of their weakness have no right to exist.

Her confidence in this political philosophy is sustained by two things, material efficiency and the providence of God; and both of these conceptions have been encouraged and at the same time falsified by her military successes. As noticed above, the aims of a nation will be determined by its history and traditions; and the political traditions of the Germanic peoples seem to have predestinated them to tread in the dangerous path where they now confront the righteous indignation of the civilized world.

The phrase, "Germany over all," at the outset of the war voiced but a vague and inchoate dream; but her early military successes served to expand it and give it a concrete meaning, until now she is in precisely the same position that Assyria occupied. She is no longer making war on particular nations, but upon whole peoples, until her aim, without the accomplishment of which she must fail, is to destroy the influence and autonomy of Anglo-Saxon civilization. The issue between the contending forces has been sharpened and reduced to its simplest terms. It is nothing less than this: Which civilization shall dominate the world? Shall it be a civilization based upon the machine or upon the mind? Is material efficiency or spiritual reality to be the goal of the race? And this is precisely the issue that was being determined on the hills of Palestine in the eighth century before Christ.

Germany reinforces her political ambitions with a false religious philosophy. She proceeds upon the assumption that the destiny of a nation is something that can be entirely fixed by its successful exploitation of other peoples; and that when this is worked out, it proves that the ways of Providence adjust themselves to the purposes of men. God must be on the side

of the successful nation. It is the Divine will that the strongest shall prevail. If a nation can take territory, exploit peoples and alter the character of civilization, that is a demonstration that God is with her. But this is precisely the way Assyria reasoned: "Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, ... whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" As Assyria, encouraged by her military successes, felt that she could ignore the moral and spiritual principles of other peoples, so Germany in modern times has taken the position that she could afford to discard and to offend against the standards of political morality which hitherto have characterized and stabilized civilized nations, on the ground not only of her superior military successes, but also because those very successes proved that God was on her side. "Onward with God" has been the Kaiser's cry, but there is nothing in this German God that resembles the God and Father of the Lord Jesus; but something like an old Scandinavian deity with a hammer in his hand. This nation believes profoundly in this German God—therein lies its doom.

The hostility of such philosophers as Nietzsche towards Christianity was due in great measure to the fact that Christianity is favorable to democracy. The fierce denunciation of the doctrine of the survival of the unfit, what he contemptuously termed the "botched of mankind," and the defiant assertion that Christianity must be destroyed that democracy may fail, are illustrations of a machine civilization like that of Germany coming into contact with a civilization based upon the mind. After all, the issue sharply drawn in this war is this: Shall the future life of peoples be founded upon the machine or the mind, upon material efficiency or spiritual reality?

In military text-books of Austria and Germany careful instructions are given to officers how to destroy the spiritual life of the common soldier. The common man must be accustomed to the doing of things for the State that revolt his nature and offend his conscience. This is efficiency at its maximum power—a scheme of political development that takes a man and makes a thing out of him. The system takes from the individual, sympathy for the distressed, pity for the weak, kindness and compassion for the dependent, and turns him into a thing of brawn and callousness and then sends him out on a mission of frightfulness. This killing of babies, this violation of women, this bombing of hospitals, this war on the weak and defenseless, what is this but a riotous outbreak of things manipulated by "spiritual wickedness in high places"?

This ruthless policy of turning men into things has a twofold result upon the German spirit. In the first place it destroys the personal autonomy of the individual, the greatest possible of crimes. For if it be more culpable to take away a man's sanity than to injure his body, what shall be said of a system that destroys the moral autonomy of a soul? It is a terrible thing that we see here, my masters, this turning of men into things, this destruction of the human personality, and the hour of Germany's doom will strike when these things she calls her subjects are by the imperious necessity of thinking once more quickened into men. When peace comes, and the German people have time to think out the meaning of this war, is it too much to expect that they will turn upon the iniquitous system, not with unrestrained passion, but with a keen intelligence sustained by a moral indignation of an age long wrong, and consign it to deserved oblivion?

The second consequence of her political system is that it makes cowards of her men. This is shown by the fact that Germany believes she can destroy the *morale* of the Allied nations by a policy of frightfulness, this bombing of hospitals and schools, this raping of women and slaughter of babies. She does not seem to comprehend that this policy is calculated to make fighting men of us, ready if need be to struggle with her to the end of the world. Her use of this policy proves clearly that she would crumple up if she were so stricken. The *morale* of a nation of depersonalized things, depending for its efficiency upon machine organization, will hardly resist the impact of the outraged and indignant spirit of the free peoples of

the world, when the final issue is determined amid all the horrors of war on German territory.

Efficiency is doomed not only because it has sinned against God, but also because it violates the sacred rights of the human personality. The civilization that must survive this war will be based upon the mind. If it adjust itself to the spiritual imperatives of the present hour, it will through hardships and sufferings attain to a finer quality, and be able to survive the tremendous fires of holiness which are burning round this planet, and which in the end must determine for all nations and peoples the nature of reality.

EDITOR'S CORRESPONDENCE.

LUANZA MISSION,
CONGO BELGE,
JULY 1, 1918.

Dear Mr. Moody:

You wrong both the writer of this letter and the thing written if you look at these letters in their final form and forget they are really scrawled in pencil out in the wilds, then sent in from the long grass to be decorously done up. Then later I follow it, and the same thing happens to the writer as the thing written: he too gets a clean-up in order to be presentable to decent folks.

The sun is shining shamelessly these days so every little bit of tree shade in the forest is as useful as an umbrella. The Chief Chipata was a pleased, proud man the other day when we opened his Bible school under the great blue wall of the plateau. It stands in a public square and all the new streets are run off at an angle of 90 degrees to the school. Every old round hut is to disappear before the new rectangular ones built on the Bible school model; thus do we wind up and annul their long precedent of centuries by bowing out the circle and welcoming in the square. Looking out of the door you see the forest from which the school timber was taken, many a gap here and there telling the tale of a tree's promotion from its less fortunate fellows who will never be honored in being so hewn into pillars for God's building. After my address the Chief broke out into real drama as he looked out at the trees sighing in the wind. Pointing out through the door at these sad, waving trees he spoke to them as though they were his living, listening subjects: "Yes," said he, "Sigh away, O unfortunates, small wonder you sigh; you, yes, you lost the high honor of being felled and fitted into God's building here as a pillar of strength." Then he dramatically struck one of the main pillars supporting the roof and apostrophized it, "O happy pillar! O proud pillar! to have become the prince of all the trees of the forest! Look at your contrasted lots; those out there are sighing as they wave their agonized arms in the wind, sighing for the fact that they are left for the ignoble day when they will be cut down for mere firewood, whereas, you, happy pillars, though only a few, are chosen while the many are rejected. But *why* chosen, *why* chosen?" he shouted. "Ah, why? if not that you were straight as a needle and the others crooked, therefore rejected." But he is not yet finished; with trees all around and these pillar trees inside he gives us more of it and mightily. "Chosen because you were straight; yet but also chosen because you were ironwood and no white ant would touch you! Make a roof pillar of soft wood and the house will crash down on you." Such was his inaugural speech and I wound it up by seconding the Chief and charging the elders from the verse: "Him . . . . will I make a pillar in the temple of my God." But it was all borrowed stuff from the Chief's preceding parable: "O elders, are *ye* straight? are *ye* ant proof? for if not, when I am far away seeking others the Bible school will fall."

I think the Bible must love to be translated into these languages, it is all in their own type of talk. They seem soaked in Bible yet never saw or knew a copy in their life. As though to minimize the monstrous fact of cannibalism. this Lubaland is full of such hints as to its link with a Palestine they never heard of. To translate the numerous names you could easily do so in the exact terms of God's Word, and this in spite of the all-encompassing gloom. The river crossing here is literally translated Bethbara and the keeper thereof is called Jonah, *i.e., the dove.* Another chocolate-colored negro here is called Gideon, or *the breaker;* another Ezra, *the helper;* and another Samson, or *the sun.* The very mountain with its rounded knob is translated Calvary, or the skull-like place, and this is verifiable from the fact that the human head is called "the mountain of wisdom"! A man rescued from the crocodiles is called Moses, or *the drawn-out one.* Nor would I care to be local cannibal postmaster about here. For if that official had the puzzle to deliver letters in these parts he would be nonplussed by the length of negro names. Curiously reminiscent these of the same mouthfuls given to the members of "Barebones" Parliament; among wild wasters (forsooth!) how surprising to hear a man puritanically called "Mr. Fear-God-but-never-fear-man." Here is his neighbor, too, boasting the pious cognomen, "Mr. Tell-God-that-only-one-is-left." So, too, any fozy, foggy old man-eater is called, "Mr. The-friend-of-God," the idea being that his mere lengthened tenure of years is a proof that he is far into God's favor. More secular names are, of course, more common; one man before me boasting the ugly puff: "Mr. Owl-a-bad-one-but-there-are-just-as-bad-in-the-town." Again, here is "Mr. Plenty-of-names-but-not-plenty-of-riches," who, by the bye, is the bosom friend of "Mr. He-is-his-own-enemy-not-his-neighbor's." To ask them what it all means, this spinning out of long names, is to be reminded for the thousandth time that mere "Smith" or "Brown" or "Jones" is no name at all in the Bantu sense of the word. It is a label, not a name in the conventional cannibal sense. For unless the name is accurately photographic of the man's nature, then obviously it is not his name at all, but descriptive of either somebody or nobody else. So, too, farther down the same Lualaba at a town bereaved of its time-honored Chief, Ngwena, by name and nature. Entering the place, I found a vision of chaos and inertia consequent on the death of such a busy ruler, the town a rioting bedlam. "Ah, yes," spoke up an elder, "a city is a body of which the king is head; cut off the head and the body is dead." How precisely Pauline all this is, the Church of Christ being both a city and a body! Their very word for "body," moreover, only makes assurance doubly sure as to Pauline analogy. For the body means "the two-in-one thing" (*muvidi*), the idea being that a human being is a unit make-up of two perfect halves, two eyes, ears, arms, legs, etc. Identically Biblical this, of course, for does not Paul say of "the body of Christ" that *of twain he made one?* Take the fisher chiefs, too, and listen to their metaphor for the mixed character of their subjects: "Oh! we must take what we get, a Kingdom is a *bukonde, i.e.,* net, and all sorts of fish are gathered in it." So, too, with the dozens of chiefs who call themselves after trees. What is their idea if not the very Biblical one that every subject in the Kingdom is only a branch or a trunk in the King-trunk? How like "I am the vine, ye are the branches!" Take again this

common instance of a widowed woman: All such, in their loneliness, are called "The spouse of God" (*Muka Leza*) because their human helpmeet is no more. How like lonely *widowed* Israel being comforted with the words, "Thy Maker is thine husband!" Surely all this means that you can really get to close quarters with the Bible, here at the world's end. But many of these chiefs are doubly due their designation, chief of their country and also chief of sinners! Be sure of it, ninety-nine Lubans out of every one hundred would have let me preach away with *insouciance* but the great Nyemba Kunda (whose other name means "the smoking firebrand") is the one-hundredth and must boldly strike back. Under soft disguises and calculated euphemisms the ordinary run of natives twist the "Nay" of their hearts into the "Yea" of their lying lips; not so this magnificent rebel Nyemba Kunda. In parting, I laid down the law to him that my pocket Bible was by no means such a foreign Book after all; and to prove my point, I promised, there and then, to show him his own name down in black and white in the Book; yes, he, the "smoking firebrand" actually "tattooed" (*sic*), written down in the Bible! This astounding man was astounded; and a nightmare pause ensued as I fumbled (shame!) not too successfully about Isaiah's sixty-six chapters like a needle in a haystack, seeking for the well-known "smoking firebrand" verse. At last, putting my finger on it dramatically, he poked his nose right into the printed page, and the Chief's canine brow wrinkled in the intensity of concentration. He who could not spell a line took it all on trust and believed his name-therefore-his-nature down in Isaiah vii. So this was the foreign Book he had waived off with disdain, this the astounding Book that has now become a real Luban Directory, his own name and nature down in it! Yes, a devil's-own firebrand setting the country up in smoke with his raiding parties.

But his surprises are only beginning, and now it is they get into grips the good Bible and a bad man. "Smoking firebrand?" said he, "Yes, that's my name and it's tattooed in the Book, but what else does it say about the smoking firebrand?" Quick as thought, I turned to the good news about brands "plucked from the burning" and gave him the straight Gospel, a "smoking firebrand" soon to be a burning one but for the sharp, snatching intervention of grace, "brands plucked from the burning." Then he wanted more about this precious plucking process: "What next?" "Oh, that's very simple," said I. "When you have been plucked out of the fire yourself, then you must obey the command: 'Others save, ... pulling them out of the fire.'" So you see how their very *penchant* for names turns out to be so much shot and shell for the Gospel guns, and his old name may have been the means of giving him a new nature.

Loyally ever,

D. Crawford.

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Obituary.

Rev. Howard Arnold Walter [1883-1918], poet, author and preacher, died November 1, at Lahore, India. He was a graduate of Princeton University, also of Hartford Theological Seminary, and won many prizes in both, including a two years' fellowship abroad. After a trip around the world, he was called to the Asylum Hill Congregational Church of Hartford, Conn., to be associated with the Reverend Dr. Twitchell, where his work and preaching were very much appreciated. After two years there, he received calls from two large city churches, but instead of accepting either of them, he responded to what he considered the higher call of Missions in India, where he has been since 1912, with the exception of the year 1916 which he spent in this country in study, writing and speaking, and when, *en route* to India, he did evangelistic work for three months in China. Dr. Walter is the author of several books and a recognized authority on Islam.

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Our Book Table.

Christian Ethics in the World War. By W. Douglas Mackenzie. Association Press, New York. Cloth. 192 pages. $1.

A good many Christian people have felt bound to support the present war while cherishing an uneasy feeling that their attitude seemed to be contrary to the teachings of Jesus. The sane and clear statements of this book will be helpful to people of that class. Written without a trace of scorn or of condescension, it points out the fallacies on which the restless feeling depends. In brief summary President Mackenzie points out that the State is compelled by its very nature to use force against its enemies within and without, and discusses the nature and limits of its proper demands on its citizens. Then he passes on to point out the essential differences between the State and the Church as institutions, and the relation especially of the Church to the community and to the individual. Several chapters upon phases of morals in the conditions of the present war are also included. The book should have wide reading, and careful reading, too.—*J. L. K.*

Church and the Great War (The). By Worth Marion Tippy. F. H. Revell Co., New York. Cloth. 139 pages. $1 net.

Dr. Tippy, as Executive Secretary of the Commission on the Church and Social Service, and of the Joint Committee on War Production Communities, has exceptional opportunities to be informed as to the topic on which he writes. An impression of the fullness and exactness of information of this sort is left at once by the book. It is a compact, but clear and interesting account of what the Church has been doing in all the different phases of its activity in matters connected with the war. I would emphasize its interesting character. It could have so easily degenerated into a series of statistical tables, or been reduced to the driest of statements of fact. But it has suffered in no such way. On the contrary, figures are presented in such connection as to make them not only informing but stimulating. Now and then there is a suggestion as to improvement in some respect. There is also an indication of certain features of the programme of the Church after the war. Among the appendices with which the book is furnished is the very informing one consisting of a list of the Hague conventions violated by Germany.—*W. O. S.*

Competing Artists (The). By Sara C. Palmer. Bible Institute Colportage Association, Chicago. Cloth. 126 pages. 75 cents net.

This story of a young girl's Christian experience and how she was used of the Master has a definite mission. It shows the "fateful consequences that follow an unequal yoke." During these days when young people are apt to enter into matrimony thoughtlessly, and there is an apparent laxity in standing for definite Christian principles such a bit of fiction as this has a strong message and will be used to "lead others from higher criticism, skepticism, and unbelief to Him, Whom to know is life eternal."—*D.*

For the Children's Hour. By Stuart Nye Hutchison, D. D. F. H. Revell Co., New York. Cloth. 192 pages. $1 net.

Pastors and Sunday school workers know just how suggestive and helpful fifty-two five-minute talks to children can be to them. This volume is among the best of recent editions. Directly to the point, concisely told, and vital in theme, each "sermon" will interest and teach the child the lesson intended. Too often pastors allow the "Children's Sermon" a fragmentary part of their preparation and thought, but Dr. Hutchison shows an understanding of child psychology and gives simply, yet fully, the benefit of his experience and knowledge of how to reach the little people of the congregation. The talks include many different topics all bearing on the needs of the child and the problems accompanying his every-day experiences.—*D.*

Fundamental Doctrines of the Christian Faith (The). By R. A. Torrey. Geo. H. Doran Co., New York. Cloth. 328 pages. $1.40 net.

Dr. Torrey is not an easy-chair theologian. His theology is the outcome of an early conflict with doubt and of a lifelong study of the Scriptures, and of a wide experience as evangelist, pastor and Bible teacher. Dr. Torrey's trumpet gives no uncertain sound. He believes in a real salvation, a real Saviour, a real heaven and hell. The doctrine of the holiness of God is with him the keystone of the arch of Christian truth. Popular errors are described as the devil's camouflage and are vigorously combated, and the Bible is the court of final appeal.

Dr. Torrey's fifteen doctrinal sermons are enriched with many anecdotes from his experience in Christian work, and through them all runs the strong note of conviction. It is interesting to be told that a belief in the personality of the Holy Spirit has been to the author a remedy for bashfulness, homesickness and insomnia. The book is to be highly recommended to those who wish a

simple, positive and Scriptural presentation of Christian truth.—*W. H. J.*

Jesus—Our Standard. By Herman Harrell Horne, Ph. D. Abingdon Press, New York. Cloth. 307 pages. $1.25.

Professor Horne has placed all who work among boys and young men under obligation by furnishing them with such a readable, teachable, and fresh presentation of the Life of Christ. He has succeeded in portraying Jesus as the Standard. The publishers' claim that this is a rare book is fully justified.—*F. L. D.*

Laughter of God (The), and Other Sermons. By David James Burrell, D. D. F. H. Revell Co., New York. Cloth. 217 pages. $1.25 net.

This volume of sermons is written in the well-known style of its well-known author. Dr. Burrell has ministered so many years in New York City, that he is regarded, like the Woolworth building, as a municipal institution. This book will be welcomed by many who will rejoice in the opportunity of reading from its pages what so many have been privileged to hear from the preacher's lips.—*H. P.*

Our Little Ones. Vol. 2. Griffith & Rowland Press, Philadelphia. Board. 144 pages. 50 cents net.

This collection will be the children's delight! It is full of stories, poems, and illustrations, and enough amusement is provided for the most exacting. The arrangement is so attractive that the children will find the book of unending interest.—*D.*

Stories from Far Away. By Cora Banks Pierce and Hazel Northrop. F. H. Revell Co., New York. Illustrated. Cloth. 155 pages. $1 net.

Such an attractive collection of stories of far-away lands will appeal to the boys and girls! They are tales of Africa, Persia, Turkey, Japan, China, India, and many other places where the customs are different from those our children are used to. Happily illustrated and well-arranged each story is pleasing in style and context. The collection is introduced by this interesting poem:

"Sunday morn, I used to think,
All the world sat in their pews;
Now I know of lots of folks,
Find some other day to use:

"Monday all the Grecians pray,
Tuesday is the Persian day,
Wednesday the Assyrians find
Beneficial to their mind;
Thursday the Egyptian folk
Ancient deities invoke.
Turks on Friday say their creed,
Jews on Saturday 've agreed.

"Sunday morn, I used to think,
All the world sat in their pews;
Now I know of lots of folks,
Find some other day to use!"

—*D.*

Superintendent's Guide for 1919 (The). By Harry Edwards Bartow. American Sunday School Union, Philadelphia. Leatherette. 88 pages.

This *Guide*, "now in its third year," is a very compact and convenient booklet, fitting the coat pocket nicely. It contains the Scripture references for the International lessons and parallel passages, together with suggested programmes, prayers, blanks for records, etc.

The compiler assures us that this volume has been prepared with "the responsibilities and needs of superintendents in these trying times" especially in mind. We are sure that many superintendents will find it a valuable convenience.—*W. O. S.*

Through the Bible—Book by Book. Romans and I and II Corinthians. By William Evans, Ph. D., D. D. F. H. Revell Co., New York. Cloth. 253 pages. $1.25 net.

These expositions of the leading Epistles of Paul need to be read thoughtfully, but so do the Epistles themselves upon which they form a commentary. Novelty in the way of doctrine will not be looked for here; on the contrary Dr. Evans believes that the study of Paul's Epistles will be a timely corrective of the pretentious cults and isms which are so freely offered to-day to meet the needs of the human soul. Every spiritual revival, he believes, will be found connected as cause or effect with a deeper understanding of the Book of Romans. The comments are fresh, thoughtful and vigorous, and the careful reader of these expositions will be rewarded with new insights into Scripture, and will find in them stimulus to the life of devotion and of service.—*W. H. J.*

Underwood of Korea. By Lillias H. Underwood, M. D. F. H. Revell Co., New York. Illustrated. Cloth. 350 pages. $1.50 net.

This is a pretty good book concerning a very good man. The life of Dr. Underwood was an inspiration. His force and influence were felt during his visits to America, and he was rightly held in high esteem by the Presbyterian Board, which sent him out to his work.

The inspiration of a life can never be entirely transferred to the printed page, but this book is well worth reading as an exaltation of the missionary purpose and an appeal in terms of to-day for a larger obedience to the Master's command.—*H. P.*

Winning of Religious Liberty (The). By Joseph H. Crocker. The Pilgrim Press, Boston. Cloth. 269 pages. $1.50 net.

A sketch of the steps toward religious tolerance whereby the world has been delivered from what the author delights to call "The martydom of man," by which he means religious persecution. That such deliverance can come only by the separation of Church and State is a position with which most Americans will agree. The book tries to show why Americans agree to it, the reason being what the author describes in another catchword as "The Pilgrim glory," intending thereby the Congregational form of Church government and the broad ideas of liberty that center around that polity. A reviewer who is himself a Congregationalist, who glories in the record of the Pilgrims, and who is sure that they did indispensable service to freedom, cannot help wishing that the author had claimed a little less or proved a little more, and that he had written more carefully what he said, so that he might be certain he had said what he really meant. None the less, the book is a good deal more than a Congregational stump speech, and is well worth reading and thinking over by Presbyterian and Episcopal as well as by Congregational Christians.—*J. L. K.*

Your Fallen Soldier Boy Still Lives. By Edward Leigh Pell. F. H. Revell Co., New York. Board. 56 pages. 50 cents net.

This little book on immortality is a personal letter to those who have given up their loved

ones on the battlefield. Clearly and intimately the thought of Whittier is amplified throughout:

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

The words of the Master, "Let not your heart be troubled. . . . . I go to prepare a place for you. And if I go, ... I will come again, and receive you unto myself; that where I am, there ye may be also," are especially comforting as the realization of the truth comes upon us that the only satisfaction comes in a consciousness of Him as a living, present Saviour within. May this message bring consolation and vision to those whose soldier boy has made the Supreme Sacrifice! —*D.*

BOOKS RECEIVED.

"After This" Or, The Church, The Kingdom, and The Glory. By Philip Mauro. F. H. Revell Co., New York. Cloth. 190 pages. $1 net.

Baptist Missions in the South. By Victor I. Masters, D. D. Publicity Department of the Home Mission Board of the Southern Baptist Convention, Atlanta, Ga. 207 pages. 55 cents.

Before Governors and Kings. By Clarence D. Ussher. Houghton Mifflin Co., Boston. Board. 24 pages. 60 cents.

By Paths They Know Not. By David Taylor Robertson. The Gorham Press, Boston. Cloth. 201 pages. $1.25 net.

Call of the South (The). By Victor I. Masters, D. D. Publicity Department of the Home Mission Board of the Southern Baptist Convention, Atlanta, Ga. Cloth. 222 pages. 60 cents.

Christian Religion (The). By Edward F. Williams. The Gorham Press, Boston. Cloth. 67 pages. 40 cents net.

Clouds. By Francis Lee Daingerfield. The Gorham Press, Boston. Board. 53 pages. $1 net.

Country Church in the South (The). By Victor I. Masters, D. D. Publicity Department of the Home Mission Board of the Southern Baptist Convention, Atlanta, Ga. Cloth. 207 pages. 60 cents.

Cyclopedia of Twentieth Century Illustrations (A). By Amos R. Wells. F. H. Revell Co., New York. Cloth. 476 pages. $3 net.

Foch The Man. By Clara E. Laughlin. F. H. Revell Co., New York. Illustrated. Cloth. 155 pages. $1 net.

General Epistles (The). By Charles R. Erdman. The Westminster Press, Philadelphia. Cloth. 185 pages. 75 cents net.

Gist of the Lesson (The). 1919. By R. A. Torrey. F. H. Revell Co., New York. Leatherette. 155 pages. 25 cents net.

God's Dispensations. By C. McKay Smock. Bible Institute Colportage Association, Chicago. Paper. 56 pages. 20 cents net.

Help When Tempted and Tried. By Jeremiah Zimmerman, D. D., LL. D. The Gorham Press, Boston. Cloth. 165 pages. $1.25 net.

If a Man Die. By Rev. J. D. Jones, D. D. Geo. H. Doran Co., New York. Cloth. 180 pages. $1 net.

Jack and Janet in the Philippines. By Norma Waterbury Thomas. The Central Committee on the United Study of Foreign Missions, West Medford, Mass. Illustrated. Board. 125 pages. 50 cents.

Jesus, Lover of My Soul. By Hugh Osterhus. The Gorham Press, Boston. Cloth. 80 pages. $1.25 net.

Knock on the Door (The). By Mary Caroline Holmes. F. H. Revell Co., New York. Frontispiece. Cloth. 239 pages. $1.25 net.

Lanterns in Gethsemane. By Willard Wattles. E. P. Dutton & Co., New York. Cloth. 152 pages. $1.50 net.

League of Nations: Its Principles Examined. By Theodore Marburg, M. A., LL. D. The Macmillan Co., New York. Board. 137 pages. 60 cents.

Life of Paul (The). By Benjamin Willard Robinson, Ph. D. University of Chicago Press, Chicago. Map. Cloth. 250 pages. $1.25 net.

Manse at Barren Rocks (The). By Albert Benjamin Cunningham. Geo. H. Doran Co., New York. Cloth. 301 pages. $1.40 net.

Model Prayer (The) And Other New Testament Studies, Expository and Devotional. By C. A. Mitchell, Ph. D., D. D. The Gorham Press, Boston. Cloth. 154 pages. $1.25 net.

Patriotism and Religion. By Shailer Mathews, D. D., LL. D. The Macmillan Co., New York. Cloth. 161 pages. $1.25.

Prayers and Thanksgivings for a Christian Year. By Isaac Ogden Rankin. The Pilgrim Press, Boston. Cloth. 306 pages. $1.25.

Profits of Religion (The): An Essay in Economic Interpretation. By Upton Sinclair. The author, Pasadena, Calif. Paper. 315 pages.

Pulpit in War Time (The). By various authors. The Westminster Press, Philadelphia. Cloth. 173 pages.

Rage of Islam (The). By Yonan H. Shahbaz. The Roger Williams Press, Philadelphia. Illustrated. Cloth. 182 pages. $1.50.

Religious Revival and Social Betterment. By F. A. Robinson, M. A. The Gorham Press, Boston. Cloth. 54 pages. 75 cents net.

Revelation of John (The). By Charles C. Whiting, M. A., B. D. The Gorham Press, Boston. Cloth. 249 pages. $1.50 net.

Saved as by Fire. By Cecil F. Wiggins, M. A., D. C. L. The Gorham Press, Boston. Cloth. 188 pages. $1.25 net.

Silent Nazarene (The). By Everett H. Sperow. A. M., B. D. The Gorham Press, Boston. Cloth. 300 pages. $1.25 net.

Soul Crises: Our Relation to the Great War. By James William Robinson. The Gorham Press, Boston. Cloth. 291 pages. $1.25 net.

Sovereignty of God (The). By Arthur W. Pink. Bible Truth Depot, Swengel, Pa. Cloth. 276 pages. $1.

Spirit of Service (The). By Richard H. Gilbert, D. D. The Gorham Press, Boston. Cloth. 119 pages. $1 net.

Stokes' Wonder Book of the Bible. By Helen Ward Banks. Frederick A. Stokes Co., New York. Illustrated. Cloth. 411 pages.

Story of the Pilgrims for Children (The). By Roland G. Usher, Ph. D. The Macmillan Co., New York. Illustrated. Cloth. 142 pages. $1.25.

Text-Book on Prophecy (A). By James M. Gray, D. D. F. H. Revell Co., New York. Cloth. 215 pages. $1.25 net.

Through the Bible Day by Day. By Rev. F. B. Meyer. American Sunday School Union, Philadelphia. Illustrated. Cloth. 50 cents net each.

Ezra to Malachi. 225 pages.
The Gospels. 235 pages.
Acts to Ephesians. 190 pages.
Philippians to Revelation. 206 pages.

Twentieth Century Crusade (The). By Lyman Abbott. The Macmillan Co., New York. Board. 110 pages. 60 cents.

Unknown Wrestler (The). By H. A. Cody. Geo. H. Doran Co., New York. Cloth. 308 pages. $1.50 net.

War and the Boys in Mytown (The). By F. H. Cheley. Association Press, New York. Charts. Paper. 76 pages. 35 cents.

Why Christianity Did Not Prevent the War. By Isaac J. Lansing, D. D. Geo. H. Doran Co., New York. Cloth. 251 pages. $1.50 net.

With God in the War. Edited by Charles L. Slattery. The Macmillan Co., New York. Cloth. 115 pages. 60 cents.

Words of Cheer. By Marion Stearns Buck. The Gorham Press, Boston. Cloth. 173 pages. $1.50 net.

World to Come and Final Destiny (The). By J. H. Leckie, D. D. Chas. Scribner's Sons, New York. 362 pages.

YOUNG PEOPLE'S BIBLE CORRESPONDENCE COURSE.

Miss A. W. Pierson.

FOREWORD.

This course is free to all under seventeen years of age who desire to enter the study, which we expect to continue a year. In the course we will take up the study of "Bible Folk Who Dared." Our object is to promote the study of God's Word, and as this is much easier if there is definite work to do and if results of study are noted down, there will be an opportunity for those entering the course to send in to the editor of this department each month answers to the questions given. To further stimulate the study, certificates signed by the editors will be awarded each one who completes the course satisfactorily, and *ten dollars in gold* will be given to the one standing highest, *five dollars* to the second best and *books* for other prizes.

Each student should have a notebook in which to write the outlines of the studies, the questions given, etc. Answers to the questions given each month should be sent to Miss A. W. Pierson, 10 Elston Road, Upper Montclair, N. J. *Give full name, address and age with each set of answers,* and be sure to pay full *letter* postage.

OUTLINE OF COURSE.

BIBLE FOLK WHO DARED.

I. The Preacher Who Dared to be Odd.
II. The Man Who Dared to Play with Temptation.
III. The Servant Who Dared to Pick out a Wife for Another.
IV. The Optimist Who Dared to Trust God—Nevertheless.
V. The Boy Who Dared to Defend God's Honor.
VI. The General Who Dared to Trust God Absolutely.
VII. The Boy Who Dared to Tell the Truth.
VIII. The Captain Who Dared to Fight, 400 to 1, and Conquered.
IX. The Little Girl Who Dared to be True to God When away from Home among Heathen.
X. The Prince Who Dared to Stand up for His Friend against the King.
XI. The Queen Who Dared to Face Death to Save Her People.
XII. The Boy Who Dared to Stand Alone.

Scripture to be Read.

Gen. v. 21-29; vi. 11-16; vii. 1-viii. 19.

Questions to be Answered.

1. How is the wickedness of the world at the time of Noah described?
2. Do we know how long it took to build the ark?
3. How long was Noah in the ark?
4. Of what that Jesus said about Himself does the door of the ark remind you? Why?
5. If the people had repented and turned to God would the flood have been averted? Give instance in Bible to prove this.

Subject for Meditation.

Have I entered by *The Door,* Jesus, into Eternal Life?

I. THE PREACHER WHO DARED TO BE ODD.

Did you ever read a book by Amy Le Feuvre called "The Odd One"? It is the story of a child who had several brothers and sisters who paired off in twos leaving her alone with no one to pair off with, so that she felt herself "the odd one," and was lonely and forlorn. Finally a friend gave her a beautiful little dog which became her constant companion, and she felt that she was now "a pair" and no longer odd.

Our study this month is about a man who was so different from all the others about him that he must have felt lonely and odd. You know how hard it is to be the only boy whose mother will not let him skate on the river or go canoeing, because she thinks it is dangerous. The boys poke fun at you and call you "'fraid cat," "tied to your mother's apron strings," and say other mean things about you. And you girls know how hard it is to be the only girl in your set who is not allowed to play cards, or go to the movies with the boys, so that you are snubbed and left out of all the good times. Many a boy and girl can be as truly a *real hero* in the school yard or on the playground, by standing up for the right in the face of ridicule and scorn, as any hero who has faced the Hun in this awful war.

Early in Bible history there was a man who dared to stand alone and preach against the evils of the day, and warn the people that if they did not repent and turn from their wickedness, a great catastrophe would come and destroy them. He preached and talked and lived among them for many years, but he never made a single convert and was probably laughed at and called odd and crazy.

One day God told him to undertake a work which would take him a great many years to perform and was something no man living had ever been told to do before. He was to build a sort of a house boat, and God gave him full directions just how to build it. It was not to be like any boat that had ever been built. It was not a steamer nor a schooner, a sailboat nor a tug. It was to have no keel, mast, sail, engine or compass. It was to be as large as one of our medium-sized ocean liners, and yet there were only four men to man it, and none of them knew anything about navigation. They were to sail as it were under sealed orders knowing nothing of their course, length of journey, or destination. Would you like to undertake such a voyage?

The one to whom God gave the instructions for the building of this queer craft was already an old man when he began to build, and his stalwart sons must have been old men too by the time it was finished, for it took many years. Noah did not hurry with the building, for all the time the work was going on he was preaching to the people and beseeching them to turn from their evil ways unto God, that He might not send the awful judgment upon them. They would not believe his prophecy nor turn from their wickedness and probably told him that they were not afraid of rain, and if the water became deep they could go to the hills until it subsided. We can imagine the poor old man, with the tears streaming down his cheeks, being ridiculed and called "Crazy old Noah." Perhaps the people came and laughed at his queer boat and asked him when he was going to start on his voyage and where he was going and for how long. Who, they wondered, was going to steer such a boat, and who were to be the passengers to fill it. Noah kept on patiently building and preaching until finally one day the ark was completed and made water-tight. The people probably laughed at poor old Noah and asked him why he built such a big boat so far away from the sea, but he let them laugh. They were soon to find out that he was the wise man and they were the fools.

Then God spoke to Noah and told him what passengers he was to take with him. They were certainly a queer lot, and we often wonder if they got on well together and enjoyed the long trip. When Noah had all his passengers and plenty of food and water aboard, he and his family went on board themselves and *God shut the only door*, and, as an old darkey preacher said, "took the key to heaven." If He had not, perhaps when the big flood came and the people found they were drowning and called to Noah to save them, he might have felt sorry for them and opened the door. Then the water would have filled the ark and they would all have been drowned.

When the door was shut, it began to rain, and it rained and poured in torrents for days and weeks. The rivers and lakes swelled and overflowed their banks. The cities and towns became flooded and the people escaped to the hills. The ark was lifted from the ground and rode in safety upon the waters, which rose higher and higher until the hills and even mountains were covered, and all the people who had refused to repent and turn to God, were drowned.

After many days the rain ceased and the waters began to subside, but it took months for them to go down so that the ark once more rested upon solid ground. How glad Noah and his family must have been after their months of tossing about shut up in the ark! How they longed to open the door and get out once more into the sunshine of God's out of doors! But they waited for God to tell them to go, and then they went forth to the clean beautiful world to start a new race cleansed from evil.

The first thing Noah did was to build an altar to God and with his family hold a thanksgiving service for God's deliverance and care during their long voyage, and to ask God to keep them from the sins which had caused the destruction of the world. We who have so recently celebrated the end of the awful world war can sympathize with Noah in this thanksgiving service to God.

Thus God vindicated the man who dared to stand alone and obedient to Him in the midst of the evils and ridicule of the world.

THOUGHTS FOR THE QUIET HOUR.

JANUARY, 1919.

Wednesday, 1st. *They went every one straight forward. Ezek. i. 9.*

Launched upon another year,
Saviour, guide us!
Down the unknown stream of time,
Be beside us!

Pilot Thou our little craft,
O'er life's billow;
In the tempest may Thy breast
Be our pillow!

In the danger zones, O Christ,
Keep Thou near us!
Nought have we to fear or dread
If Thou steer us!

Perils grave may loom around,
Faith be tested;
But with Thee the rudest wave
May be breasted.

Then adown another year
Go we sailing,
Knowing that our Captain's skill
Is unfailing.

—*Needham Phillips.*

Thursday, 2nd. *The word of our God shall stand for ever. Isa. xl. 8.*

What we need is not a new compass every year, but a new determination to steer straight by the old compass, which is the word of God in Christ.—*Henry van Dyke.*

Friday, 3rd. *Except the* LORD *build the house, they labour in vain that build it. Ps. cxxvii. 1.*

I tried to build without the Lord, and lo! a tumbled pile of bricks upon the ground! I turned, and built with the Lord, and lo! the walls rise fair and firm, and the sky is their roof, and eternity is their foundation.—*Amos R. Wells.*

Saturday, 4th. *Be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as luminaries in the world. Phil. ii. 15 (R. V., margin).*

"Children of God without blemish." Spots on the sun are here of serious moment. Our faults terribly interfere with our usefulness.—*W. L. Watkinson.*

Sunday, 5th. *I am the Almighty God; walk before me, and be thou perfect. Gen. xvii. 1.*

Or, paraphrased: "I am the all-sufficient One: walk in my fellowship, and be thou sufficient." The direction, "Be thou sufficient," carries with it the authority to make it actually so in the patriarch's life. It is like the great word that came to Gideon, as he skulked in his cowardly fear and weakness, trying to hide from the Midianites, and the angel of Jehovah came along and said, "The LORD is with thee, thou mighty man of valour." Gideon must have felt like falling through the earth with the sense of the ludicrousness of such a message to him at that moment. But the next word explained and made effective what had seemed so out of place, "The LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel." Shall we go forth in this Divine and all-victorious faith, giving back to Him what He is waiting to give to us and proving that other mighty promise true: "Thy God hath commanded thy strength: Strengthen, O God, that which thou hast wrought"?—*A. B. Simpson.*

Monday, 6th. *Thou art my God. . . . . I am thy servant. Ps. cxliii. 10, 12.*

If we "admit" Christ as Lord, "submit" to Him in everything, "commit" everything to Him, and "permit" Him to be everything, and to do all His will in us, then we shall indeed "transmit" His life and grace to others, and all that we are and have and do shall be to the glory and praise of God.—*W. H. Griffith Thomas.*

Tuesday, 7th. *Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. iii. 13, 14.*

To forget the past through trust in the forgiving love of God in Christ means a renewed, a quickened conscience. Forgetting, through trust in the redeeming love of Christ, is not a morally careless for-

getfulness with a consequent degenerating conscience. It is the birth of a new hope, a new moral enthusiasm, a new moral sensitiveness.—*John Douglas Adam.*

Wednesday, 8th. *I have surely seen the affliction of my people, ... and have heard their cry . . . . and I am come down to deliver them. Ex. iii. 7, 8.*

Defeats, shortcomings, and mistakes and all consciousness of need have one Divine purpose—to drive us to God. Whenever we experience any of these it is our duty and privilege to take them at once to God. God wants to be used. We are incomplete that we may find our completeness in Him. Instead of brooding over our failures or the disappointments of life, we may go at once with them to One Who cares, Who is ready to help and Who has allowed these experiences to happen on purpose that we may be led to come to Him.—*J. R. Miller.*

Thursday, 9th. *Our Lord Jesus, that great shepherd of the sheep. Heb. xiii. 20.*

The assurance that "the LORD is my shepherd" carries with it the guarantee that no one of His sheep will lack that help, that protection, that guidance, for which their varying circumstances may call.—*J. Hudson Taylor.*

Friday, 10th. *Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Matt. xiii. 44.*

We devote ourselves to the acquisition of the whole field of life and character, until we are able to say that the new-found treasure is love. The only price of Divine treasure is love. We cannot pay for it in any other way. And love comes out of faith. Nothing in the world enriches a soul, develops its powers, completes its real life more naturally than the faith that there is somewhere, not far away, a pure and true and perfect Being, Whom we can love without reserve.—*Herbert Snell.*

Saturday, 11th. *Because he hath set his love upon me, ... because he hath known my name. Ps. xci. 14.*

This is the twofold reason, as God gives it, for the pouring out of these rich blessings upon His people. Deliverance! Safety! Satisfaction! Life! It is an attractive table God has spread for His children. They have only to go in to the feast of joy prepared for them.—*John T. Faris.*

Sunday, 12th. *Though he goeth on his way weeping, bearing forth the seed; he shall come again with joy, bringing his sheaves with him. Ps. cxxvi. 6 (R. V.).*

Gain out of loss, song out of sorrow, triumph out of tragedy—faith gives us that. Standing alone in the darkness, like a sower seeing through wind and rain the harvest, it lives with an eye to the future, "it stretches a hand through time, and sees the far-off interest of tears." That, then, is the law of spiritual living. Its impulse is faith. It believes in to-morrow—it believes that wherever there is a genuine output there will be a no less genuine income; it believes that no precious seed that is sown will ever come to nothing, but will ripen secretly though surely into the golden grain of harvest.—*Selected.*

Monday, 13th. *What doth the* LORD *require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah vi. 8.*

Humility is the lowly and true estimate of self; it is acceptance of the place appointed by God, whether it be in the front or the rear; it is simple acquiescence in God's order to suffer or to act, without thought of rights or of reputation. It is the emptiness of self which God fills.—*Canon Barnett.*

Tuesday, 14th. *Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. Hab. ii. 4.*

Notwithstanding all appearances to the contrary, God is working and whatever His method may be, we must learn to pray that He will work on while in faith we sing the song of deliverance. . . . . "The just shall live by faith"; the "puffed-up" shall perish; and the faithful are sure to triumph both in sorrow and through sorrow.—*G. Campbell Morgan.*

Wednesday, 15th. *Building . . . . on your most holy faith, praying in the Holy Ghost. Jude 20.*

If faith belongs at the basis of all life in God, prayer belongs at the top. Faith

is rudimental; prayer is monumental; one, a corner stone, on which all is built; the other, a capstone, in which all that is built reaches climax of completeness. Faith makes possible the highest achievement, and prayer *is* the achievement, beyond whose possibilities there seems to lie nothing more.—*A. T. Pierson.*

Thursday, 16th. *Jacob . . . . by his strength . . . . had power with God: yea, he had power over the angel, and prevailed: he wept, and made supplication unto him. . . . . Therefore turn thou to thy God. Hos. xii. 2-6.*

What your prayers are, you will be. With deep earnestness would I urge you to pray—habitually, reverently, trustfully to pray to your Heavenly Father—and never to rise from your knees until you feel that you rise victorious, and that you, too, have been saying to God in the heartfelt purpose which gave might to the olden patriarch, "I will not let thee go, except thou bless me."—*Frederick W. Farrar.*

Friday, 17th. *Set me as a seal upon thine heart, as a seal upon thine arm. Song of Solomon viii. 6.*

Set me as a seal upon Thine arm,
On that mighty place of mighty strength,
For all other arms to dust at length
Turn, dear Lord.

Set me as a seal upon Thine heart,
On that mighty place of mighty love,
For all other hearts must cease to move,
But Thine, dear Lord.

And thus ever on Thine arm and heart,
In a covenant Thou canst not break,
Thou'lt remember, though I sleep or wake,
I am Thine, dear Lord.

—*Selected.*

Saturday, 18th. *God . . . . hath also sealed us, and given the earnest of the Spirit in our hearts. 2 Cor. i. 21, 22.*

When a Christian is "sealed" by the Holy Ghost, "sealed" as the property of his Master, there will be no need to ask "Whose is this image and superscription?" upon the "sealed" one. The King's, of course. Anyone can see the image. Of what use is a "seal" if it cannot be seen? Is the King's image visibly, permanently, stamped upon us? It is on every Spirit-filled, "sealed" believer.—*John McNeil.*

Sunday, 19th. *This is the work of God, that ye believe on him whom he hath sent. John vi. 29.*

Belief in Christ is work; it is *"the work";* it is initial, fundamental, fontal. Belief in Christ is the work in which every other work is involved; it is the womb in which all other works are born. Everything else is floral and fruital, a gracious issue, an inevitable consequence. Belief possesses energy, like radium; it supplies its subtle power to every faculty of the soul in which it dwells, to the imagination, to the conscience, to the hope, to the affections, to the will. For all these, and for all the other faculties included in the inventory of the soul, belief is the common dynamic. If belief in Christ is really vital, it is the dominant factor in the life, like the dynamo which drives the breath of the organ.—*J. H. Jowett.*

Monday, 20th. *Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Isa. xxvi. 3.*

There is no step of saintliness, and there is no thrill of purest peace that is impossible to you, if only you have placed yourself in earnest under the discipline of Christ.—*F. W. Robertson.*

Tuesday, 21st. *Before I was afflicted I went astray: but now have I kept thy word. Ps. cxix. 67.*

There are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when it has to suffer. Then everything depends on whether the man turns to the lower or the higher helps. If he resorts to mere expedients and tricks, the opportunity is lost; he comes out no richer or greater: nay, he comes out harder, poorer, smaller, for his pain. But if he turns to God, the hour of suffering is the turning point of his life. —*Phillips Brooks.*

Wednesday, 22nd. *Be . . . . sound in faith, in love, in patience. Tit. ii. 2 (R. V.).*

Now in this age, ever since I can remember, the Church has been very jealous about men being unsound in "faith." If a man becomes unsound in the faith, they draw their ecclesiastical swords and cut

at him; but he may be ever so unsound in "love" . . . . ever so defective in "patience," . . . . but they never deal with him. Now the Bible teaches us that we are not only to be sound in "faith," but in "love" and in "patience."—*D. L. Moody.*

Thursday, 23rd. *The righteous eateth to the satisfying of his soul. Prov. xiii. 25.*

Christ *must* satisfy; then, if we are not satisfied, it must be because we are not feeding on Him wholly and only. The fault is not in the provision which is made—"for all that came unto king Solomon's table, ... they lacked nothing."—*Frances Ridley Havergal.*

Friday, 24th. *When he shall appear, we shall be like him; for we shall see him as he is. 1 John iii. 2.*

The perfect beholding of our Lord in that day shall transform us into the perfect image of the Lord Whom we behold. Even in the life that now is, it is through beholding the glory of the Lord that we are "transformed into the same image from glory to glory,"—that is, each new view of Him imparts something more of His glory to us. But "now we see through a glass, darkly," and consequently our reflection of His glory is imperfect. *Then* we shall see Him face to face in His undimmed glory and shall perfectly reflect it.—*R. A. Torrey.*

Saturday, 25th. *Whatsoever ye do, ... do all in the name of the Lord Jesus. Col. iii. 17.*

Do little things as if they were great, because of the majesty of the Lord Jesus Christ, Who dwells in thee; and do great things as if they were little and easy, because of His omnipotence.—*Pascal.*

Sunday, 26th. *The withered hand. Mark iii. 3.*

Doctors assure us that, compared with former times, this disease of "the withered hand" is increasing enormously. The overburdened, overworked brain fails beneath its load. Torn and distracted by the claims and incessant worries, at last the subtle machinery that connects the will and action is deranged, and at the side there hangs a "withered hand." It is a calamity more terrible in the Church than in the world. The hours get so filled with the busy round of work that it is a hard, almost impossible matter, to pass out of these things into the secret presence of the Most High. . . . . Men stop and pull up sharply, even in the midst of money-making, when symptoms of paralysis appear. . . . . When will men learn to fear the spiritual paralysis that comes more subtly, more inevitably, and the result of which is infinitely more to be dreaded? . . . . This "withered hand" is no misfortune to be endured and to be pitied. It is a mischief and a sin.—*Mark Guy Pearse.*

Monday, 27th. *To the Lord our God belong mercies and forgivenesses. Dan. ix. 9.*

As a spring lock closes of itself, but cannot be unlocked without a key, so we of ourselves may run into sin, but cannot return without the key of God's grace.—*Cawdray.*

Tuesday, 28th. *They that have done evil, unto the resurrection of damnation. John v. 29.*

Depart from me, ye cursed, into everlasting fire, ... inasmuch as ye did it not. . . . . Matt. xxv. 41, 45.

There is no difference in quality between sins of omission and sins of commission; either is fatal.—*Selected.*

Wednesday, 29th. *By the manifestation of the truth commending ourselves to every man's conscience in the sight of God. 2 Cor. iv. 2 (R. V.).*

"By the manifestation of the truth"—that is, by giving a true picture of the Christ. But how many of us are giving this true picture? . . . . It is a terrible thing to say, but alas, it is a true thing: Christ suffers for your sins and mine. Men will have none of Him because of what they see in us. They see our selfishness, our pride, our envy, our malice, our greed, our guile, and they say, "That your Christianity? We will have none of it." . . . . A caricature Christ keeps men from coming to the real Christ.—*J. D. Jones.*

Thursday, 30th. *Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. 1 John iv. 7, 8.*

Love much. There is no waste in freely giving;
More blessed is it, even, than to receive.
He who loves much, alone finds life worth living:
Love on, through doubt and darkness; and believe
There is nothing which Love may not achieve.

—*Selected.*

Friday, 31st. *Faithful in that which is least. Luke xvi. 10.*

Whether we do little or great things is comparatively a minor matter. But whether all that we do is done as in God's sight and at God's appointment and command, is ever a mighty matter. Few of us are set at great undertakings, but all of us have the opportunity of giving a cup of cold water to a little one in God's kingdom in the spirit that will be recognized as a gift to the King of kings. As St. Augustine expressed it, "Little things are little things, but faithfulness in little things is something great." Let us all show true greatness!—*Selected.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B. A., D. D.

MOSES THE LEADER OF ISRAEL.

(January 12, Ex. iii. 1-12.)

Jan. 6. Ex. iii. 1-12.
Jan. 7. Heb. xi. 23-29.
Jan. 8. Ex. ii. 11-20.
Jan. 9. Ex. iv. 1-12.
Jan. 10. Isa. vi. 1-8.
Jan. 11. Matt. xxviii. 16-20.
Jan. 12. Deut. xxxiii. 25-29.

Moses' Early Training. Long before this great hour, the training of Moses had been in progress. There had been the influence of his early years, when his mother had instilled faith in the God of his fathers, and the princess had secured his mental equipment with all the learning of his age. There had been, for a second period of forty years, the training of the desert silence and solitude, as he tended Jethro's flocks. "No song of birds enlivens the solitude. No hum of insect life breaks the stillness. Day after day the sun bathes the landscape with the same blaze of light; and night by night the assembled hosts of stars keep watch." Under such circumstances the mind naturally reverts to the great mysteries of life, and death, and God. There must have been also the hunger of the exile's heart. Clear evidences attest an ancient Egyptian occupation of the Sinaitic peninsula. Mines, long deserted, contain inscriptions of vanished hosts of workmen; and it is more than likely that Moses would be kept informed of the increasing anguish of his people, whom he was powerless to assist. This impotence to help must have greatly deepened his humility. It was as though a lover were doomed to see his betrothed perish at his side, while he was absolutely too paralyzed to help. All that he could do was to pray with strong crying and tears. The effect of all this discipline was reflected in his response to the earliest intimation of the Divine choice that he was to become the chosen messenger and instrument of redemption.

But it has always been so. Those who have felt most keenly their own incompetence, but who, in addition, have been most sensible of God's All-sufficiency, have been the elect instruments of His will, that no flesh should glory in His presence. (See 1 Cor. i. 26-29.) The jawbone of an ass, an oxgoad, a sling and stone, five barley loaves and two small fishes, a quill dropped from the heart of a bird—such are the instruments by which the Master wins His victories.

The Addition of the Symbol of the Burning Bush. The wild acacia, a shaggy thorn bush, is characteristic of the locality. One night, probably (else the sacred fire might have been undetected), when his flock was securely folded, and Moses alone watched, the shepherd found himself confronted by the extraordinary spectacle of a flame that was its own fuel. The ashes of an Arab fire, or a flash of lightning, will sometimes kindle the dry gorse or grass of the wilderness. The

flame suddenly darts up, and as suddenly subsides, but in this case, though the bush burned with fire, it did not crackle or dwindle, no leaf curled and no branch charred. It was not consumed. It has been generally supposed that this was intended as an emblem of Israel amid the affliction of Egypt. The fathers of the Presbyterian Church so read it and took it as a symbol of the words: "Persecuted, but not forsaken; cast down, but not destroyed." Undoubtedly this is a great truth; but if this had been all, it would not have been necessary for Moses to unsandal his feet.

Throughout Scripture, *fire* is the emblem of God; and we are constrained to believe that in this case it represented not the acute anguish of Israel, but the pure and holy presence of God. "Our God is a consuming fire." It is not said that the bush was in the fire, but that the fire was in the bush; clearly, therefore, we have here a picture of God's presence in the midst of His despised and afflicted people. "In all their affliction *he* was afflicted." They were but a bramble,—for the same word is used in Judges ix. 14; and yet God condescended to make the lowly bush His home, to environ and infill it. But if God stooped to this, might not the humbled soul of Moses, also, become impregnated and inspired by the Divine Spirit and Presence? A great work might yet be accomplished by the partnership of his helplessness with the energy and might of Jehovah. He was required to become, not an agent, but an instrument; not a promoter, but a conveyer; not a fountain but a channel. He had simply to yield himself to God, that the Almighty might work in and through him for His own good pleasure. On one occasion, when a crowded audience had assembled to hear Paganini play, the great violinist, to the dismay of those who had paid great sums for their seats, deliberately broke all the strings of his violin but one; and then, triumphantly holding up the violin before the people, he cried, "One string and Paganini." Ah, what cannot God do, when He obtains possession of one prepared soul, now wholly yielded to Him?

The Divine Name. In the ancient world a name stood for some notable trait or characteristic. The priests named their gods after some particular attribute of their nature, which they desired to specialize. Ammon was *the hidden one;* Phthah, *the revealer;* Ra, *the swift.* Hitherto, God had been known as EL, *the High;* SHADDAI, *the Strong;* JEHOVAH, *the Self-Existent.* What was done at this time was to select from among these the title that would be distinctly His own, and to invest it with a new emphasis. Henceforth JEHOVAH would be cherished by the Hebrew race as a sacred treasure, and recognized generally as the proper designation of the One and Only God, Whom they worshiped.

The significance of the name is apparent. The first element is God's *personality.* Israel was to bear witness that God was not a characterless substance, not a formless mist of glory, nor a kind of spiritual ether, pervading the universe, but a living Personality distinct from all other beings—not *It* but *I.* (See Eph. iv. 6; Rev. i. 4, 8.) The next element is *unchangeableness.* Not simply is He ever enduring and everlasting in duration, but He is independent of time and change. His existence is not measured by the flight of ages. It is unaffected by the sweep of systems through vast regions around some central sun. There is no *was* or *will be* in Him. He lives always in the present tense. He dwells in the majesty of perfect Being, unaltered amid the ceaseless flux and mutation of His creatures. (See Heb. i. 10-12.) The third element is *His unique glory.* There is no equivalent for God but God. If you place God on one side of your symbol of equation (=), there is nothing to put on the other but Himself. God is God. (See Isa. xl. 18, 25.)

We recall more than one occasion, when our Saviour appropriated this great and awful name. He "thought it not robbery to be equal with God." "Before Abraham was, *I am*"; "I that speak unto thee am he." (See Phil. ii. 6; John viii. 28, 58; iv. 26.) Indeed throughout His earthly ministry, He was constantly engaged in filling in the blank of this great invitation to human need. "I am the bread of life"; "I am the door"; "I am the true vine," etc.

Credentials Also Given to Moses. These were signs intended to reveal the

nature of his ministry. *The Rod.* What could more suitably symbolize Moses, in all his helplessness and humility? A dry, sapless piece of wood, devoid of vitality and power. He had urged lack of fitness, lack of words, lack of authority, lack of the essentials of success. But God asked, "What is that in thine hand?" He only needs capacity, willingness, yieldedness to His will. Moses would be able to handle Egypt, symbolized by a serpent, as His rod. *The cleansing of the leprous hand* needed no explanation. God's work must be done by clean hands, and He is able to supply the cleansing. *The water turned to blood* was symbolic of the disasters that would overtake the land of the Pharaohs, rather than that the Divine plan should be thwarted.

Thus commissioned, encouraged, and empowered, the shepherd was sent on the greatest commission ever given to one of the children of men.

GOLDEN TEXT: *Heb. iii. 5.*

THE PASSOVER.

(January 19, Ex. xii. 1-14.)

Jan. 13. Ex. xii. 1-14.
Jan. 14. Ex. xii. 21-28.
Jan. 15. 1 Pet. i. 13-23.
Jan. 16. Ps. cxvi. 1-13.
Jan. 17. 2 Chron. xxx. 13-22.
Jan. 18. Deut. viii. 11-20.
Jan. 19. Matt. xxvi. 20-29.

The space given to the Passover reminds us that a third of the Gospels is occupied with the narrative of our Saviour's Death. Evidently these two subjects were intended to bulk largely before the mind of coming generations; and if we go to the root of the matter, they are one. We must view this subject from three different viewpoints.

I. JUDGMENT. The earlier plagues had been intended to answer Pharaoh's question, "Who is the LORD?" and to convince his people that Jehovah was God of gods and Lord of lords. But the last was a stroke of awful judgment and punishment. Egypt had to be punished for inveterate stubbornness and oppression of the chosen race by the death of the firstborn. Pharaoh had hardened his heart—"he, and all his servants"—the whole nation was guilty, and as a whole it had to realize and repent of its sin in the enforced slavery and hard bondage of the Hebrews.

When men persistently profane and refuse God's claims, as Pharaoh and his people did, the whole structure of society is undermined, for its order is based on morality and the basis of morality is the authority and being of God. When matters reach that pitch, there is no alternative than destruction or such repentance as will ward off the deserved penalty. A judgment compresses into a sudden flash the inevitable results of wrongdoing. If the sinner is headstrong, he is broken as Pharaoh was, but if he repents, he is forgiven, as Nineveh in the days of Jonah. "By me kings rule" is fundamental to the order of the world. Nations are ever standing at the judgment bar of God. The Son of man does not wait for the end of the ages to set up His throne. He is always sitting on the throne, and separating the sheep from the goats, summoning the former to share His throne, and consigning the others to the consuming flame.

The judgment of Sodom for its impurity, of Babylon for its ruthless cruelty, of Jerusalem for its rejection of the Divine message of salvation, of the Napoleonic dynasty for its treachery, and of the German menace to civilization—these are the flashings out of the lightning of the throne of God, Who rules the world in righteousness. (See Dan. iv. 25-27.) The night of the Exodus was therefore one to be remembered. It was a night of judgment, not only of Egypt but of Israel. But in the case of Egypt it fell on the firstborn; in the case of the chosen people, who deserved punishment for many sins and much corruption (Ezek. xx. 7, 8), it fell, not on their firstborn, but on the lamb, which each household took for its redemption. The world's sin has been borne by Jesus, its Firstborn, and we are saved by the blood of the Lamb. He is Firstborn and Lamb of God.

II. SUBSTITUTION. "A lamb for an house." On the tenth of Abib, henceforth the beginning of the religious year, each family set apart a kid or lamb, which must be a male, without blemish and in its prime. Small households might combine for the purpose. Four days later, between sunset and the appearance of the stars, the whole congregation, as by one act, killed the victims, which had already probably ingra-

tiated themselves with the children, whose lives they were destined to preserve. The blood was sprinkled by a sprig of hyssop on the door without, while the households, secure from the raid of death, gave themselves to feast on the flesh.

Our Lord also was in His prime; no blemish or evil desire or thought had ever defiled His heart or extorted a confession. He was set apart from before the foundation of the world, but was manifested at the end of the times for our sakes, who by Him do believe in God. He was the Lamb of God. He was appointed by God and He was God. He "bare our sins in his own body on the tree." He suffered under the curse that sin had brought into the world, and abolished it. He was wounded and bruised for us. Our stripes fell on Him and we are healed. In the Cross the prince of this world was judged and cast out. The question of sin has been forever settled in Christ's Death, and we may eat of His flesh and drink of His blood, in perfect peace and serenity.

Another ordinance was combined with that of the Passover. Unleavened bread was eaten for seven days, not only then, but in all after-years—and it is maintained still—to remind Israel of having been thrust out of Egypt too quickly to admit of their usual preparation of food. They had to catch up the dough before the leaven had had time to permeate it, and bound up their kneading troughs in the bundles of clothes upon their shoulders. As the little herbs recalled the bitterness of their labor and the salt of their tears, so the unleavened bread, eaten for seven days after the Passover, reminded them of the hot haste of their flight. Alluding to this custom the Apostle says, "Purge out . . . . the old leaven. . . . . Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven" (1 Cor. v. 7, 8). So careful were the Jews to avoid possible contamination from leaven, on the eve of the Passover, that they would not enter Pharaoh's palace. We need to be equally scrupulous, not only in outward, but in inward complicity with evil. Does not the leaven of selfish ambition and pride enter into our whole life? We are by nature self-confident, self-indulgent, self-opinionated. Self-interest is our goal too frequently. Around the pivot *I* our whole activity circles. Would that we might become "crucified with Christ," so that He and He only should become our Life-aim and Life-passion.

The judgment befell at the still hour of midnight. No one anticipated evil. The fears that Moses' words had aroused had been delayed by the pause which preceded the blow. Suddenly, without warning, death was everywhere. Probably there was no pain, no struggle, no dying groan, only the sudden chill of death. The dread Angel of Judgment passed silently over the land, striking the eldest son of the palace and the slave hut, and of domestic and sacred beasts. There was a great cry all down the narrow strip of green on either side of the great Nile, "for there was not a house where there was not one dead." The anguish of the Egyptians was very bitter; and it was their absorption in their bereavement and the sepulture of the dead, that gave Israel the opportunity of going forth with a high hand (Num. xxxiii. 3).

III. Enrichment. When four hundred years before the Almighty had disclosed the future to Abraham, He said, "That nation, whom they shall serve, will I judge: and afterward shall they come out with great substance" (Gen. xv. 14). In the announcement of His purpose to Moses, Jehovah had made a similar command. (See iii. 21, 22.) On the eve of the Exodus, Moses was reminded of this (xi. 2). The result is told in xii. 35, 36. Referring to this incident, which took place during the night of the Exodus, the Psalmist of a much later date sang Psalm cv. 37. It is plain that these were freewill gifts. The Hebrews *asked* and the Lord gave them favor, etc. It was a final wage for long years of enforced and unremunerated toil. The harshness of the government, the long-deferred hope of the captive race, the terror engendered by the plagues, contributed to the liberality with which the Egyptians endowed them. "Egypt was glad" at their departure, for they were afraid of them (Ps. cv. 38). These rich spoils were opportune when the Tabernacle was to be constructed and equipped. Those precious stones and priceless hangings were part of the spoil of the Exodus.

The entire people stood around the Pass-

over table with sandaled feet, staff in hands, and girded loins. Suddenly at the hour of midnight, when the great cry was heard, every Hebrew family poured out into the street, on which the full moon was shining, and made for the nearest mustering place. Little children and the aged were placed on asses; the men drove their cattle or sheep; the women carried their kneading troughs and dough.

Bunsen refers to it as the birthnight of modern history, when, bearing the bones of Joseph, according to his dying request, the sacramental host of God's firstborn, the elect of our race, marched forth to become a nation, under the immediate command of God, Whose pillar of fire, like an ensign, led them forth with the liberty of the sons of God.

GOLDEN TEXT: *1 Cor. v. 7.*

ISRAEL CROSSING THE RED SEA.

(January 26, Ex. xiv. 21-xv. 2.)

Jan. 20. Ex. xiv. 1-9.
Jan. 21. Ex. xiv. 10-20.
Jan. 22. Ex. xiv. 21-31.
Jan. 23. Ex. xv. 1-13.
Jan. 24. Ps. cvi. 1-12.
Jan. 25. Deut. iv. 32-40.
Jan. 26. Rev. xv. 1-8.

In this chapter we have a striking illustration of the "goodness and severity of God." Towards Egypt, severity, but for Israel, goodness, which has been their boast and song in all subsequent ages.

The direct road from Zoan to Palestine lay along the Mediterranean coast, and through Philistia. It was by that road that Jacob "went down" to Egypt, and by which the funeral procession "went up" to his burial. The journey would occupy about ten days; and the course to be trodden was easy, direct, and safe. But this was the route chosen for Israel. "God led them about." In ancient warfare fire carried in huge braziers indicated the presence of the king or commander-in-chief. Similarly the pillar of fire by night, and the pillar of cloud by day was the symbol of the presence of God. The cloud probably always hid within its folds a glowing heart of flame, but only when night fell, did it become apparent. It was therefore sun and shield. When the excessive heat made it necessary for Israel to march at night, the light of the fiery pillar served to indicate the way; and when in the daytime, the scorching glare of sunshine was blinding, the cloud spread out like a great sunshade, so that the women and children could travel in comfort. When that cloud settled down between Israel and the pursuing hosts, it was a defense, so that the one came not near the other all the night.

THE ROUTE. At first it was eastward, but suddenly the guiding cloud took a southward course, along the shores of the Bitter Lakes. It must have been with some consternation that the more instructed of the fugitives watched this singular alteration, which ultimately brought them into a *cul-de-sac*—on their left the Red Sea, on the right a waterless desert, and immediately in front a barrier of inaccessible mountains. We can hardly estimate the severity of the trial to which Moses' faith was exposed. But he never for a moment doubted the wisdom or love with which this Exodus was being conducted by Israel's Almighty Champion. There could be no mistake. All the wonderful past pledged the future to be worthy of Jehovah. To say nothing of the recent promises made to himself, there was that ancient covenant made with Abraham four hundred years before, in which the prediction of Egyptian bondage was followed by the assurance that the oppressed should come forth with great spoil, and should inherit and possess the land in which he had been a stranger.

The news that they had taken this route was brought to Pharaoh. He had recovered somewhat from the staggering blow which he and his people had sustained; and realizing that Israel was probably entangled beyond remedy in the coast of the Red Sea, he started in pursuit with six hundred chariots and perhaps one hundred thousand footman—all of them expert soldiers. The pyramids reveal that this Pharaoh had greatly increased his force of chariots. They were his glory and are specially mentioned in the long inscription on the ruins at Karnak. And they were needed to catch up with the escaping host, because the reverent care of the Egyptians for their dead must have given Israel a very long start. It must have been an awful moment, when the news spread from rear to front that the Egyptians were upon them, as wolves on a flock of sheep. At first the people spent their wrath on Moses,

but he did not for a moment stagger. "The LORD shall fight for you, and ye shall hold your peace." Those words have been compared to the rays of the sun rising in calm majesty on a lost and almost exhausted traveler.

THE PASSAGE. It has been explained that when the wind blows strongly from northeast which it often does, the waters of the Bay of Suez are driven southwards, leaving four islets stretching in a line north from Suez. Near these the water is comparatively shallow, and it may have been here that the Exodus took place. The night was dark and stormy. A violent northeast gale was blowing and driving the waters before it till the sandy ridge of the ford was laid bare. Then the waters on the side towards the shore became a wall, or protection, while those of the open sea served the same purpose on the other. The clouds poured out water, the skies sent forth a sound, the lightning flashes went abroad, and the voice of thunder rolled through the heavens. (See Ps. lxxvii. 17, 18.) While doubtless God had made use of natural means, such as wind and tide, to accomplish this great miracle, yet we must never forget the words of the great Niebuhr: "It would be a great mistake to imagine that the passage of such a great caravan as the Israelites could have been effected by purely natural means. No caravans go by this route nowadays. But it was even less possible for the children of Israel to cross thus, thousands of years ago, for the water was then apparently much broader and deeper."

THE OVERTHROW OF PHARAOH'S HOST. It was night when the passage took place, but there was light for Israel from the glory cloud, which had settled down behind them, imposing an impenetrable barrier between their rearmost ranks and the foe. They went down to the ford in mad pursuit, and when the whole host was in the trough of the sea, the wind suddenly veered round and blew towards the land instead of from it. The foaming waters of the rising tide began to race back. It was impossible to advance or to retreat. The wheels became clogged with sand; and the terror of the storm still further completed their discomfiture. It seemed as though the God of the Hebrews was looking out on them from His fiery cloud. There was a sharp but ineffectual struggle to regain the shore, and ere long chariots and horsemen were overwhelmed in the shifting sands, and sank as lead in the mighty waters. Next day their corpses were washed up on the shore, and were piled in heaps.

The Egyptian records do not narrate this terrible disaster, but the later periods of this Pharaoh's reign are passed over in silence, and after his death the great fabric which his predecessors had built fell to pieces. "There was no commanding voice," says one record, "for many years." What wonder that the Israel-hosts broke into song on that great morning, when they saw their taskmasters dead on the seashore! The Song of Moses is one of the noblest lyrics in existence.

THE WHOLE STORY IS FULL OF TEACHING. Often in life we are led, by God's clear providence, to the shores of an impassable sea. We stand between our remorseless pursuers and the chafing waters. At such times there is nothing to be done, but to "stand still, and see the salvation of the LORD." He has brought us there, and His is the responsibility to extricate us. There is no alternative than to stand still and see. Don't run to and fro; don't seek the help of man; don't yield to panic. Hear the majestic voice which says: "Be still, and know that I am God: I will be exalted."

But with equal clearness, when the hour arrives for God to deliver us, we must obey the summons to go forward. Forward, though into thick darkness! Forward, though the sea lies right in front! A way will be found. Forward, though the pursuit of the foe is unallayed!

"He Who bids us forward go,
Cannot fail the way to show."

Remember that the hour shall come when your old taskmaster shall be as still as a stone. They have scourged you many a time, have compelled you to do their will, have deprived you of your right to freedom and happiness. But if you trust the living power of Christ, He will set you free. You may have other temptations to meet, and other foes to fight, but not these. The wilderness march will have its peculiar difficulties, but as for Pharaoh, you shall see him never again. Only remember that the

Red Sea of separation is rolling forevermore between the Egypt world, out of which you have been redeemed by the blood of the Lamb, and that Canaan lies before you embosomed in the light of God.

GOLDEN TEXT: *Ex. xiv. 30.*

THE GIVING OF THE MANNA.

(February 2, Ex. xvi. 11-18, 31-35.)

Jan. 27. Ex. xvi. 11-20.
Jan. 28. Ex. xvi. 21-30.
Jan. 29. Ex. xvi. 31-36.
Jan. 30. Matt. vi. 25-34.
Jan. 31. John vi. 1-14.
Feb. 1. John vi. 27-35.
Feb. 2. John vi. 48-58.

Six weeks had passed since Israel left the Red Sea; the stores of food which they had brought from Egypt were exhausted, and the children of Israel cried out against Moses. Why had he led them forth from slavery? In the valley of the Nile, though they were slaves, they had "bread to the full." Was this the land of milk and honey? And where was the God of Whom the brothers had spoken so much? Those murmurings were recorded in heaven, and by God's grace their hunger was met by quails and manna.

THE QUAILS. We read that they still pass over the Sinaitic peninsula in great migratory swarms, on their way from the interior of Africa. They fly in the evening, before the wind, and keep near the ground. Exhausted with their journey, they are easily killed with sticks, and caught by nets or the hand. The Egyptian monuments bear testimony to these facts, for they show the snaring of these little birds in nets.

THE MANNA. Many hypotheses have been advanced to account for the manna, which served as the food of the Israelites during their forty years of wandering. It has been suggested that the tamarisk or other vegetable produce may have supplied the food of the wilderness march. Another suggestion has been derived from the manna rains, known in various Eastern lands. An edible lichen falls in showers several inches deep, the wind having carried it from the places where it grew. In 1829, during the war between Russia and Persia, there was a great famine in Oroomiah, southwest of the Caspian Sea. One day, during a violent wind, the surface of the country was covered with what the people called "bread from heaven." Sheep fed on it greedily, and the people, who had never seen it before, made bread of it, which they found palatable and nourishing. Many of the particles were as large as hailstones. Similar storms were recorded in 1828 and 1846. But these manna rains are too uncertain and unusual to meet the case. It is the conclusion of the most astute thinkers and writers that natural laws and products cannot account for this daily miracle; and it must be regarded that the manna was a miraculous gift for the support of the chosen people.

THE LAWS GOVERNING THE MANNA. (1) *As to quantity.* "According to his eating," means that the people were rationed. To each was apportioned one omer. Each individual would gather as nearly as possible that quantity; but some would inadvertently gather a little over, while some would bring in less. When the results were put into the common family stock, each would receive his portion. The law of averages held. There was a heavenly communism in respect of the manna, so that everyone looked not only on his own share, but that of others. The strong should help the weak. The young should add their store to that of the elders. There must be no grasping for more than the omer, and the youngest and weakest must have his share. If you have learned any deep lesson from God, share it with others. Let there be no lack.

(2) *The law as to time.* The manna must be gathered in the early morning. As soon as the sun waxed hot, it melted. This necessitated rising betimes. A lesson is suggested here to all who are gathering manna of every description. Whether in material, intellectual, or spiritual research the successful gatherer is at his work early. John Quincy Adams, ex-President of the United States of America, Lord Cairns, High Chancellor of England, and General Gordon—all secured one hour for the Bible, in the early morning. Albert Barnes tells us that all his commentaries were due to his habit of rising early, the whole of them being written before 9 a.m. in the day, so as not to encroach on his proper ministerial duties.

(3) *The law as to appropriation of the gift.* Each morning the manna lay sparkling like pearls on the dewy ground, but

the Israelites would have starved if they had not availed themselves of the opportunity to take and eat. So with Christ and His gift of eternal life. He calls Himself *Bread* to bring out this feature of His gracious helpfulness. We must partake of Him. He must be received, eaten, inwardly appropriated, fed upon, so as to become part of our inner selves. As food needs not only to be gathered, but to be digested, so we must chew the cud of meditation. Jeremiah best defines the process when he says: "Thy words were found, and I did eat them;"—that is, I take these words into my memory, I revolve them over and over again, I let them find me, I apply them to myself, I make them an integral part of my thinking, willing, and working. There is provision in Christ for all. He gave Himself for the life of the world. There is no stint, no lack, no scarcity in Christ's salvation; but nothing will avail unless we receive, or believe, or feed, or gather. All these words amount to much the same thing. There must be a personal and inward appropriation of Christ.

(4) *The law as to use.* None was to be left till the morning. *Hoarding* was therefore condemned. Whatever had been gathered in excess of individual need must not be put away for the morrow, but put into the common stock. Hoarded manna bred worms and stank. Is this not a most important lesson? If a man hoards his knowledge, it deteriorates; if treasure, it corrupts his faith and breeds discontent among his heirs. Moth and rust corrupt the treasures that ought to have been given to the poor. When the miser says, "Soul, thou hast much goods laid up for many years," he is not far away from the Divine verdict of *Fool.* Dives knew something of the worm that never dies, and the fire that is never quenched. But this provision was equally decisive against *mistrust.* A man might say that he would put some of his gathering on the shelf for the coming day, in case there was a failure on God's part to supply the needed food. But in the morning the manna was fresh on the ground without, while that within was useless. "Day by day the manna fell." Daily strength will be given for daily need: daily provision for daily demands. Sufficient unto the day is the *good* thereof. Use it all, and expect more to-morrow. God cannot fail. Our Lord taught us to ask for daily bread. This keeps us ever looking up and resting on the Father's care.

Christ is Our Manna During Our Pilgrimage. We need to study John vi. (1) He was the "living bread which *came down from heaven,*" that we may eat thereof and not die. The salvation which He brings is not of human devising, nor human achieving. (2) He was *God's Gift.* He gave the manna. He gave His only begotten Son. He gave Him *freely* and with Him all things. The grace of God in Jesus Christ is without money and without price. (3) The manna was given in abundance. There was neither lack nor stint. The table spread in the wilderness was royally provisioned. They did all eat and were filled. Enough and to spare. (4) The manna came with the dew, and since dew is often used figuratively of the tender refreshment of the Holy Spirit, may we not see a suggestion that Bethlehem and Pentecost are alike prefigured for us? (5) The sweetness, purity, and mystery of the manna, constraining people to exclaim *What is it,* are all suggestive of similar qualities in Jesus Christ. But the manna was not all that God gave Israel. In the quails there was the sacrifice of life, the shedding of blood; and this recalls the words of our Lord in that further disclosure in John vi., where He speaks of eating His flesh and drinking His blood. The example and teaching of Jesus are not sufficient; we need to feed also on His Death, His Cross and Passion, His Resurrection and Ascension.

The Uses of Food. It is necessary to repair waste. Each movement involves expenditure of nervous physical force, and therefore our frames require constant renewal and repair. It is necessary to maintain our temperature, especially in the cold. It is necessary, also, to give strength. Think how the strong, branching horns of an elk or stag are the product of the grasses on which the animal feeds, and then remember that the strength of those who have fought, built, suffered, and evangelized, in all ages of the past, have been supplied by the quiet study of the Bible in which the Word Himself is incarnated still.

Golden Text: *Matt. vi. 11.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

Genesis xlv. 1-15.

An old, queerly dressed woman strayed into a missionary convention. She was evidently ignorant of the subject of missions, but became deeply interested and stayed through the long session drinking in every word. At the close of the meeting the leader expressed the wish that all might go home and work more earnestly to bring in the Kingdom of Christ. The old woman quickly arose and electrified the audience by saying, "I'm going to try mighty hard to bring it fur's our house." There is no place with more opportunities to develop a kindly spirit than in our own homes among the common duties of life. If we fail to bring kindness into our homes we fail everywhere else.

* * * * *

There is a beautiful legend of a saintly old man, so greatly beloved by the angels because they knew of his godly life, that they asked God to give him some new power, some mark of Divine favor, or gift that he might become more useful. The Lord told the angels to ask the man what he most desired, and he replied, "I would like the power to do a great deal of good among men without even knowing I have done it." Such is the spirit of our Lord Jesus, "who went about doing good." May we go and do our kindnesses likewise!

* * * * *

A nine-year-old boy met a woman hurrying across Boston Common and begged with a whine, "Please give me some money to get something to eat." Mimicking his whine, she said, "No, I will not give you any money to get something to eat, but I will give you twenty cents if you will take my umbrella back to the office, sign a contract you will invest the money in papers, sell them and pay me as soon as you have cleared that amount." The boy agreed, and in half an hour came back with the money. The next day he cleared a dollar and a half. This proved to be the starting point of one of Boston's successful business men. Sometimes the greatest kindness we can possibly do is to start one on a self-respecting business basis.

* * * * *

"I saw a smile—to a poor man 'twas given,
And he was old.
The sun broke forth: I saw that smile in Heaven
Wrought into gold.
Gold of such luster was never vouchsafed to us;
It made the very light of day more luminous.

"I saw a toiling woman, sinking down,
Footsore and cold.
A soft hand covered her—the humble gown
Wrought into gold
Grew straightway imperishable and will be shown
To smiling angels, gathered round the judgment throne.

"Wrought into gold! We that pass down life's hours
So carelessly,
Might make the dusty way a path of flowers
If we would try.
Then every gentle deed we've done, or kind word given,
Wrought into gold would make us wondrous rich in Heaven."

Mark i. 14-20.

A professor of science in the University of California has discovered a process by which the regeneration in plant life may be controlled. By controlling the direction of the flow of the nutrition in the plant, he has succeeded in making buds grow where they had not grown before, and in making the buds at the end of the plant, which had been the strongest under normal conditions, dwindle away. The repentance accepted by Christ and His Father is not a reformation in certain directions alone, but one that changes the whole man or, as someone expresses it, "It is clearing the lot for a *new* building."

* * * * *

The houses of the great in olden times were partitioned off with brick and stone, which soon become damp and mouldy. Over these walls the family hung up rich tapes-

tries or arras. Sometimes repentance is used as an arras to conceal sin. Some church members were talking over the doings of a certain other church member. There was a difference of opinion but finally one suggested sending to this brother the following telegram, "All is discovered; flee at once." The next day the brother disappeared and never returned. His repentance was but an arras to conceal a deep-rooted sin.

* * * * *

A wealthy man became converted through a few sentences preached by Mr. Durant, founder of Wellesley College. Now this man owned a large braid mill and the braid was measured by winding it around a large drum, supposed to be five yards in circumference as was stated in each piece. But one quarter of a yard short netted him twenty-five dollars a year. He went to the factory the next morning after his conversion and ordered the drum enlarged to measure the full length. A workman standing by said to the man enlarging the drum, "He is truly converted." Our lesson is, Let us make good our repentance, for repentance without amendment is like continual pumping in a ship without stopping the leaks.

Proverbs ii. 1-9.

A ship was once wrecked on the Irish coast, and no one could understand how the careful captain could have gone so far off his course, so a diver was sent down to investigate. He found inside the compass box the small point of a steel pocket knife used in cleaning the compass the day before, which had deflected the compass, made it a false guide and plunged the ship into ruin. It is as sad as it is true, that there are books which will deflect a character in just this way. Bacon says, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested"—while there are others to be let entirely alone. There are books that contain moral poison as deadly to the mind as the poison of an asp to the body.

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Go into a mint and watch them place a bit of metal on the die. The "stamp" moves toward this metal with a mighty force, but with a touch as silent as a caress, and when the touch is over, there is upon the coin an impression which will remain beyond a thousand years. Thus books are moved into our lives, silently and caressingly, either by our own choosing or others', but they come, some of them with a mighty force, leaving an impression upon the mind that will outlast the ebb and flow of the ocean's tide. Therefore choose your books with the utmost care.

* * * * *

This, books can do, nor this alone: they give
New views to life, and teach us how to live;
They soothe the grieved, the stubborn they chastise,
Fools they admonish, and confirm the wise;
Their aid they yield to all; they never shun
The man of sorrow, nor the wretch undone;
Unlike the hard, the selfish, and the proud,
They fly not sullen from the suppliant crowd,
Nor tell to various people various things,
But show to subjects what they show to kings.

—*George Crabbe.*

* * * * *

President Wilson says: "I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times suddenly beams with a new meaning. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance." Every growing Christian could joyfully subscribe his name to these sentiments.

"We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from the quest,
To find that all the sages said
Is in the Book our mothers read."

Titus ii. 11-14; iii. 8.

A manufacturer, not a Christian himself, asked a pastor to come to his shop and point out any young men in his employ who were Endeavorers, who attended prayer meetings and were faithful in their

Christian duties. The pastor came, and pointed out one young man. The next morning that one was sent on an important errand. He did his duty well, and was then told to prepare to take charge of the interests of the firm in a neighboring state at four times the salary he was then receiving. The ideal of faithfulness to daily duties, held up in our Christian Endeavor pledge, has resulted in the advancement of many young people who have striven for that ideal.

* * * * *

The story is told of a surgeon's wife, who greatly desired to be of use to her husband in his surgical work. She began by learning the names of the instruments and their uses, as she helped him put them away in their velvet cases day after day. One day like a flash this question came to her (for she was a Christian): What if one of these glittering instruments should by its own desire move a hair's breadth from the place my husband wanted to guide it when he was operating? Following the question came this answer: Why, of course he would put it aside and never use it again because it was not an utterly humble instrument in his hands. In this story do you catch the meaning of the word Consecration so often upon the lips of Christians?

* * * * *

Christian service according to creeds, covenants and pledges, and Christian service controlled by Christ's Spirit are illustrated by the guide trying with only a candle to show a party the beauties of the Luray Caverns. People strain their eyes in the gloom, and complain and criticise; but, by and by, the guide calls a halt and unwinds a spool of magnesium ribbon and touches it to the candle. Instantly the cave is filled with a wondrous brilliancy, and criticisms and complaints are hushed in awe and wonder. Creeds, covenants and pledges are but mere candles. Bring them into contact with a soul thirsting for the living water of life and a magnetic influence unrolls and unrolls until it circles the globe, leaving in its trail the wonders of God's mercy and grace.

BIBLE NOTES FOR DAILY DEVOTIONS.

JANUARY, 1919.

Wednesday, 1st. Matthew ix. 10-38.

Ver. 36. What a view was that which Jesus Christ took of the multitudes! He saw the multitudes exactly as they were. It was a multitudinous misery, a multitudinous sin, a multitudinous helplessness. We see throngs, and remark on the number; Christ saw multitudes, and remarked on their misery. Alas! there is no gathering of human beings that does not represent a gathered pain, a gathered helplessness; where two or three are gathered together there is at least one broken heart. The street looks well, it is filled with bunting and with festoons, with spring flowers or summer grandeur; but in every house in that decorated street there is a broken heart. Jesus Christ did not see the bunting flying from the windows, He saw the hearts that were dying within the bosoms of human grief; He had compassion.

How was it that Jesus Christ spoke to multitudes and spoke of multitudes? The answer is plain: Jesus Christ was not one of many, He was many in One; that is the explanation. We are only wise in our statesmanship in the degree in which we are Biblical; we must go to God to know what the condition of the world is. That condition has been represented in Scripture in the most graphic and in the most awesome and appalling terms.—*Joseph Parker.*

Thursday, 2nd. Matthew x. 1-39.

Ver. 32. In an age when everybody is allowed to believe what he likes, the constancy of the martyr and the cowardice of the renegade are alike impossible. Confessing Christ before men is done by all respectable churchgoers, as you may say; What can anyone require more? I think God will require much more. And here I would enter a protest against a form of cowardice common at this day. How many among us reverse the language of the prayer and profess and call themselves *non*-Christians? We hear repeatedly men

and women say, "I don't profess to be a Christian, but I look after sick people." "I don't profess to be a Christian, but I am always ready to help." "I don't profess to be a Christian, but you will not hear any slander or evil-speaking from me." This is a common line for people to take up just now, even if they do not put it quite so plainly in words. Examine it, and it means something like this: "I will copy the teachings of Christ's gracious life, but I will not acknowledge their Source." For Who taught the world to seek out the sick and the sorrowing? Who taught the world to help the poor? Who made it a duty to refrain from guileful speech, and to be gentle, compassionate, tender-hearted? Jesus Christ of Nazareth! This fact, however, must be ignored; we must pretend that it is our own superiority that enables us to lead the higher life.

We constantly find people taking a sort of pride in assuming this attitude of aloofness about religion. They seem to consider it a mark of intelligence to deny the superior claims of Christianity over other faiths. Buddha, Mohammed, Moses, or Jesus, are all treated with the same patronizing approbation. It is a revival of the saying of the Roman cynic, "All religions are equally false." To entertain no preference for the best thing in the world is not dignity, but dullness.

People are denying the Master in a new way, and while taking all they can from His system, they revile it and call it outworn and dying. A *public* profession of Christianity is what is wanted. Since the days of the Apostles it has been the rule that all Christians should assemble themselves together on the first day of the week in open acknowledgment of their allegiance to Christ.—*C. H. Butcher.*

Friday, 3rd. Matthew x. 40-42.

Ver. 41. There is a peculiar glamour about great talents and powerful individualities. Hence comes a natural tendency to undervalue commonplace qualities, and even to assume that those who are not possessed of any remarkable gifts, however worthy they may be individually, are destitute of significance, and hardly count at all as factors in the moral and spiritual advance of mankind.

The same false estimate sometimes has a benumbing effect on character by leading people to disparage their own powers of usefulness.

Strictly speaking, the great question for every man is, not whether he has commanding powers, but what use he proposes to himself, with God's help, to make of the gifts intrusted to him. Be those gifts great or small, few or many, the main concern to each of us is that they are our gifts, given to us by God Himself, a part, therefore, of our own distinct personality, and they are the measure whereby our faithfulness will be tested.

But Christ's words carry us even further than this. Not only do they bring encouragement to the hearts of all those who live faithfully a hidden and an obscure life. They lay down the broad principle of an equivalence of reward as between the eminent and the obscure. They tell us that he who welcomes a prophet simply because he is a prophet, out of regard for his prophetic character, shall receive a prophet's reward, and he who welcomes a righteous man for the simple reason that he loves and reveres righteousness, shall receive a righteous man's reward. The words are of a figurative character, but their meaning is plain. They reveal a law of identification by moral sympathy of humble and holy men of heart with the great characters to whom their highest homage is given.—*J. W. Shepard.*

Saturday, 4th. Matthew xi. 1-24.

Ver. 3. The best remedy for impatience is to be found in the intelligent study of Scripture. It is necessary that the study should be intelligent because only by the scholarly use of the Bible can we discern the patience and long-suffering of God, the slow certainty with which His mills grind, the vast and orderly changes which His Spirit has wrought. And the next best is history which, though it may make little mention of God, yet describes accurately His method in the education of the world.

Now what is the teaching of history so far as it throws light upon our present purpose?

1. That, from the remotest past to which our knowledge extends, there has always been progress, slow, intermittent, not always in a direct line, involving much that strikes us as waste, yet progress.

2. That the slowness of the onward march has an explanation, which applies in a degree to Nature, but is more easily discernible in the realm of thought.

May we say that the order of progress in the education of mankind exhibits an alternation of two very different factors? First, we have the idea, then the testing, dissemination, assimilation of the idea, then again a new idea, and so on. First, the prophet, or revealer, or man of genius; then the patient teacher. It is the second of these—it is the work of the teacher—that takes so much time.

Every teacher, like John the Baptist, prepares the way of the Lord. Not all can be great discoverers, there is perhaps no school of the prophets, nor is it possible to manufacture genius. But all can show what makes the great scholar—the love of truth, patience, humility, and reverence. Add to these knowledge of character, and sympathy, and you have the great teacher, whose beneficent office it is to "turn . . . .

the heart of the children to their fathers," to enable the children to grasp and to prize the rich heritage of the wisdom of the past.

And for the learner. Good teaching will greatly expedite your progress, but it will not enable you to fly; you must still go by the road; you will still have need of diligence and self-discipline. Avoid impatience, avoid sloth. Without haste, without rest. Chain up the beast; and seek wisdom before all things. At every step resolutely practise all the truth that you know, and ever, as you go on, be ready to correct the old truths by the new.

These are cardinal rules for all learners. But Christ is "the way, the truth, and the life." All truth is His, all discipline is His, all power is His. Absorb Him by growing faith, hope, and love. Let Him be your Ideal, and your Method, and your Zeal.—*C. Bigg.*

Sunday, 5th. Matthew xi. 25-30.

Ver. 29, 30. Listen to this parable. "There was a time," so says the tale, "when the birds had no wings, and they were the most miserable creatures on the face of the earth, they were so piteously helpless. One day when they got up in the morning they observed that the ground around them was strewn with coarse brown objects such as they had never seen before. They looked at them with curiosity and apprehension, and as they were looking, lo! a shining one, an angel, came down from heaven and bade each one of them take up two of those brown objects and carry them on their backs. Then they broke out in loud lamentations. What! were they not wretched enough already? Already had they not trials more than any others, and must they now bear this new burden? The shining one insisted, however, and so there was nothing for it but they had to submit. So each bird took up two of those brown objects and began to carry them. And now a strange thing happened; after a day their new burdens seemed to grow into their backs and to become part of themselves, and they found that they could move and wave them about; and then some of them began to flutter in quite a new way, and even to rise a little from the ground; and as they fluttered and rose they began to sing. Up they rose, more and more, higher and higher, and as they rose, louder and louder did they sing; for their burdens, instead of being carried by them, were carrying them. Burdens, yes; but also wings; wings to lift them up to freedom and joy. Up they rose, higher and higher, and as they rose they sang." A yoke is a yoke, and a burden is a burden; but if it is the yoke of Christ and the burden of Christ, it can prove so easy and so light that it can, if borne and looked at aright, lift you to Him, lift you, too, up to your God.—*Selected.*

Monday, 6th. Matthew xii.

Ver. 44, 45. "He findeth it empty, swept and garnished." The three are all significant. *Empty,* the old tenant has gone out, but no new one come in. *Swept,* some of the dirt is cleared away. *Garnished,* some attempts at decoration made. So it is a perfect picture of superficial reformation of morals without religion. *Swept,* representing suppression of vice. *Garnished,* representing some alteration for the good. But the failure of the whole thing because it is *empty.* There is no lofty enthusiasm, no high principle, no seed of a Divine life. Most accurately of all, there is no indwelling Christ.

All reformation which leaves the heart empty is precarious. There is danger from strength of habit, power of circumstances, weakness of our will. It is like an empty bottle, let down into the sea, the sides smashed in. Christ must fill it if we would have it whole, otherwise there is no reason why the demon should not enter again. Whitewash and beautifying will not keep him out.

Partial reformation which fails makes a man very much worse. "Then goeth he, and taketh with himself seven other spirits more wicked than himself." Sometimes worse vices come instead of the original, *i.e.,* a man gives up one vice and takes to others, as a gardener changes the things he grows.

The only thorough and secure way is to cast out the evil spirit. A Stronger than he cometh, *i.e.,* he goes out because Christ comes in, fills the heart and is Garrison and Guard to keep it. There is the presence within of a new nature, the expulsive power of a new affection. As regards our lower nature, there is no better way of curing a lower desire than to kindle, if it were possible, a higher, which will expel the lower taste. So we are not to go fighting in our own strength, but to open our hearts for Christ's entrance. He will come and fill our souls.—*Alexander Maclaren.*

Tuesday, 7th. Matthew xiii. 1-30.

Ver. 3. "Behold, a sower went forth to sow." No figure—not leaven with its assimilating power, nor light with its illuminating rays, nor bread with its nutritious elements, nor water as it springs sparkling from a mossy fountain to parched and thirsty lips—none sets forth the Word of God better than this figure of seed.

1. *There is life in seed.* Dry and dead as it seems, let a seed be planted with a stone—flashing diamond, or burning ruby; and while that in the richest soil remains a stone, this awakes and, bursting its husky shell, rises from the ground to adorn the earth with beauty, perfume the air with fragrance, or enrich men with its fruit.

Such life there is in all, but especially in Gospel truth.

2. *There is force in seed.* Buried in the ground a seed does not remain inert—lie there in a living tomb. It forces its way upward, and with a power quite remarkable in a soft, green, feeble blade, pushes aside the dull clods that cover it. Wafted by winds or dropped by passing birds into the fissure of a crag, from weak beginnings, the acorn grows into an oak—growing till by the forth-putting of a silent but continuous force, it heaves the stony table from its bed, rending the rock in pieces. But what so worthy to be called the power as well as the wisdom of God as that Word which, lodged in the mind, and accompanied by the Divine blessing, fed by showers from heaven, rends hearts, harder than the rocks, in pieces?

3. *There is a power of propagation in seed.* Thus a single grain of corn would, were the produce of each season sown again, so spread from field to field, from country to country, from continent to continent, as in the course of a few years to cover the whole surface of the earth with one wide harvest—employing all the sickles, filling all the barns, and feeding all the mouths in the world. Such an event, indeed, could not happen in nature, because each latitude has its own productions, and there is no plant formed to grow alike under the sun of Africa and amid the snows of Greenland. It is the glory of the Gospel, and one of the evidences of its Divine origin that it can; and, unless prophecy fail, that it shall. There is not a shore which shall not be sown with this seed; not a land but shall yield harvests of glory to God and of souls for heaven.—*Thomas Guthrie.*

Wednesday, 8th. Matthew xiii. 31-32.

Ver. 31. The parables are built upon the belief that everything that exists was made by a wise and good God, and that anything in the world can lead you up to the great Father of all. Now let us notice that we have there the one motive of all learning. Why do we want to know anything at all? Why do men study the rocks, or the flowers, or the stars? Because they believe that they enfold a secret, the secret of their birth. Because they believe that they are symbols, and that they can be made to reveal the mystery that lies behind them. Because, again, they believe that that mystery, when revealed, must needs be beautiful and good.

Again, we find in the parables not only the motive, but the process of all learning. Always we begin with the grain of mustard seed, with the plain, unattractive, obvious little fact. Most people pass it by. They want something grand and showy, and do not see what these common things can have to teach. But at last an eye that can see falls upon the despised little grain, and finds it worthy of patient study. And immediately it opens out, expands, etherealizes itself, revealing its wonderful mechanism, and behind the mechanism the laws of all life.

It is in this way that knowledge grows. We begin with the love of God's works. We put ourselves into the hands of Nature, and ask to be taught what she can teach us. We approach her in the disciple's spirit, the spirit of humility and patience, putting away all our own ideas and submitting to be led, trying to see things just as they are, counting nothing too small, nothing common or unclean. We stand in the path of light and the light comes, sometimes from teachers or fellow workers, sometimes straight from Above. This is the way of intellectual life; and our Lord tells us in His parables that the way of the spiritual life is the same. So He led His chosen disciples on from the grain of mustard seed to the confession of Peter, and from this again to the lessons of the Cross and of the Resurrection, always step by step and line upon line. But first of all we need the blessing, "Blessed are your eyes, for they see." For we may see without seeing; what we want is the second sight.—*C. Bigg.*

Thursday, 9th. Matthew xiii. 33-44.

Ver. 33. The woman takes the leaven to lay it not on, but in, the meal, where, working from within outwards, it changes the whole substance from the center to the surface. It is through a corresponding change that the man goes to whom the Spirit of God communicates His grace. It is hidden in the heart. The change begins there; the outward reformation not preparing the way for regeneration, but springing from it; growing out of it as a tree grows out of its seed, or a stream flows out of its spring. In consequence of its being lodged in their hearts, true Christians, so far from being hypocrites, have more of the reality of religion than of its appearance.

As soon as leaven is embedded in its substance, a change immediately ensues; a process of fermentation is set agoing, and, extending from within outwards, goes on till by a law of nature the whole lump is leavened. Neither art nor nature could supply a better simile of the grace of God than this.

The peculiarity of grace is this, that like leaven it changes whatever it is applied to into its own nature. For as leaven turns meal into leaven, so Divine grace imparts a gracious character to the heart; and this is what I call its assimilating element. Yet let there be no mistake. While the grace of God changes all who are brought in conversion under its influence, it does not impart any new power of passion, but works by giving to those we already have

a holy bent; by impressing on them a heavenly character.

It is said of the meal in which the woman hid the leaven, that "the whole," not a portion of it, large or small, "was leavened." The Apostle brings out the same diffusive character of this element when he says, "A little leaven leaveneth the whole lump." Even so, teaching us not to despise the day of small things, a little grace lodged in the heart spreads till it sanctifies the whole man. Some things diffuse themselves rapidly. There are deadly poisons so rapid and indeed sudden in their action that the cup falls from the suicide's hand; he is a dead man before he has time to set it down. To these, grace stands out in striking contrast, not only because it is saving, but because it is ordinarily slow in bringing its work to a holy and blessed close; and in that respect grace and sin correspond well to their figures of life and death.

Still, let God's people thank Him, and take courage. Though grace, unlike sin, and like leaven, is slow in its progress, it shall change the whole man betimes.—*Thomas Guthrie.*

Friday, 10th. Matthew xiii. 45-52.

Ver. 45, 46. Some lessons taught by this figure of a merchant:

1. *It teaches us to make religion our chief pursuit.* Such is to the merchant his business. To it he does not allot some hours stolen from the pursuits of pleasure. In its pursuit he is all energy and activity.

2. *It teaches us to guard against deception.* The money which has a suspicious look the wary trader rings on his counter; knowing what frauds are practised in business, the wise merchant often puts such goods as he receives to the test; and the utmost care is taken in such trade, especially as that of this parable, to guard against mistakes or imposition. The dupes of fraud, men have paid immense sums for pearls which were found to be only paste.

But, through the deceitfulness of the heart and wiles of the devil, men have been greater dupes and suffered unspeakably greater losses. As it is not all gold that glitters, it is not all grace that seems so. There is a righteousness which is ours, as well as one which is Christ's. Such being the case, no merchant needs to be more on his guard against fraud and deception than those who may flatter themselves that they are regenerated when they are only reformed.

3. *It teaches us to examine our accounts with God.* The wise merchant takes stock, balances his books, and, in some businesses at least, strikes a balance on every day's transactions. In this, as in the energy and toil and self-denial and resolution of the worldly, how much is then worthy of the imitation of Christian men? Why should not we, at the close of each day, recall and review its transactions, to see how our accounts stand with conscience and with God? And as I have seen the workman, ere he retired to rest, throw himself into stream or sea to wash away the sweat and dust of his daily toil, from such a review the Christian would repair each evening to the fountain of Jesus' blood to be cleansed of the guilt of daily sins, and rise each morning to seek the aid of the Holy Spirit to do his work, to keep his watch, to bear his burden, to fight his battle better.—*Thomas Guthrie.*

Saturday, 11th. Matthew xiii. 53-58.

Ver. 54, 55. The astonishment of the Nazarenes, among whom Jesus had been brought up, was the greater because they knew all about the Preacher's home and upbringing. When we see a man endowed with special and unique qualities, we always try to account for them. And we look for the secret of these extraordinary qualities chiefly to two things: (1) to a man's *parentage,* and (2) to a man's *education.* Again and again you may read in the biographies of great men, sentences like these: "He inherited his strength of will from his father. He derived his gentleness of disposition from his mother." Mental as well as physical characteristics descend from parents to children, and heredity supplies the key to many a man's character. In fact, since the idea of evolution has become one of our dominant intellectual ideas, we are almost inclined to think that every man's career can be fully explained by an investigation of his family history.

Next only to parentage in importance in the formation of a man's character is *education.* And I use *education* in a broad sense, including not only the means at his disposal for the training of his mind, but also the influences, the political, social, religious, and intellectual influences, that have played upon a man in the formative years of his life. The age a man lives in; the ideals and aspirations of his time; the teachers he comes in contact with—all these things go a long way towards the make-up of his character. And the Nazarenes thought of these things as they listened to the Preacher that day. He was an *unaccountable Man.*

Amongst all classes and sections of the people Christ created a feeling of *wonder.* The doctors were "amazed"; the multitudes were "astonished"; the disciples "wondered"; the governor "marvelled." Jesus everywhere created the impression that He was unique. Men could not, on ordinary lines, explain Him. He suggested questions which none could answer. "Whence hath this man this wisdom, and these mighty works?" "How knoweth this man letters, having never learned?" "By what authority doest thou these things? and who gave thee this authority?" "Whence art

thou?" He was a Mystery, a Puzzle, an Enigma to them. From the human standpoint, He was to everybody in Palestine, from the humblest peasant in Galilee at the bottom, to Pontius Pilate the governor at the top, an *unaccountable Man.*

Now, I want to go a step farther still, and say, that the wonderful Phenomenon, Jesus, appeared to the Nazarenes, and what He was to the people of Palestine generally, *that* He is to the men and women of to-day. Starting from the purely human standpoint, Christ is to this day the world's *unaccountable Man.—J. D. Jones.*

Sunday, 12th. Matthew xiv. 1-12.

Ver. 12. "His disciples . . . . went and told Jesus." They told Jesus. They did something before that. They took up the body of their master, the Baptist, and buried it, and went and told Jesus. They were two men. They had conveyed and expressed the doubt of their imprisoned master; they said to Jesus, "'Art thou he that should come, or look we for another?' This is our master's question, and we wish to take back a reply." At the moment of the text their stern, austere, commanding master was dead—killed, beheaded by a cruel sword. When they took up the body and buried it they went and told Jesus; they who had once been the bearers of a doubt were now the bearers of a fact that did little to dissipate that doubt. They went from one master to Another, and they went along the road of misery—a well-frequented path. They transformed their allegiance from the Baptist to the Saviour of the world, and they joined hands with Him, so to say, over the dead body of their master.

Is this the only text in the New Testament which represents the truth that men come to Jesus Christ in trouble? It is not, but I think it is the jewel; I believe there is no brighter diamond in all the cabinet of grace. They came to Jesus in trouble; they had a tale to tell, they had a story full of blood to relate to this unique Listener. There are certain people to whom we do go in trouble; we go to them by a kind of natural right of instinct; we are sure they will understand, we are specially sure that they will listen to us; and there is a listening that is sympathy, and there is a sympathy that is a resurrection. They "went and told Jesus."

There must be something about the dear Jesus that drew everybody to Him who had a tale of sorrow to tell. Once a message was sent to Him to the effect that "he whom thou lovest is sick." Why did they not go to some other man? Why did not the suffering sisters call in some neighborly helper? No matter what his name or what his vocation he is a man, he is human and by so much he will sympathize; go, tell him. Why go a mile or two when your neighbor is next door? Your neighbor may be a thousand miles away. Always discriminate between proximity and identity in all its deepest significance as a sympathetic ministry. What a tribute to Jesus that He could listen to men's trouble! Let such listening be one of His credentials.—*Joseph Parker.*

Monday, 13th. Matthew xiv. 13-21.

Ver. 20. The thought here expressed is true in regard to the *material things of life.* The resources of Nature have been amazingly displayed and developed in the past. "As for the earth, out of it cometh bread: and under it is turned up as it were fire. The stones of it are the place of sapphires: and it hath dust of gold." And men have delved in and cultivated the earth these many years, so that the world's myriad inhabitants have been fed and enriched. But we may be assured that what is to come out of the earth is immeasurably more than has hitherto been extracted.

Sometimes philosophers and savants would scare us by gloomy prophecies of the exhaustion of those supplies upon which we depend for our very existence day by day. The earth is to be so impoverished that it will not yield its increase, and men of science will have to extract solid means of subsistence out of thin air. Our coal and iron strong rooms are being steadily depleted of their wealth. The limits of the gold and silver output are within sight. And then what shall we do? We may be satisfied that He Who so arranged matters that there were twelve baskets full of fragments after the five thousand had been fed with a handful of barley loaves and fishes, will not fail the men who trust in Him now.

There are twelve baskets of fragments remaining. But this fact of superabundant blessing is true in regard to *spiritual things.* The Almighty has infinite resources, and we may confidently anticipate greater spiritual victories, wider religious conquests, more enduring Gospel triumphs in the future than any the Church has known, even in the palmiest of the days which lie in the sunny and azure past.

"What hath God wrought!" exclaimed England's greatest evangelist, echoing Balaam's shout. And truly God had wrought much. It is said that at Bennecour, in France, there are steep, stony slopes which formerly only produced paving stones; but now these slopes grow all varieties of fruits—apricots, cherries, black currants, green peas, asparagus. The soil has been scientifically treated, with almost incredibly successful results. So was it, spiritually, in the days of Wesley and his itinerants. They treated the hard, rocky human soil of Britain religiously and evangelically; and the glorious result has become historic. But how much has happened since! After all that God had wrought, there

were twelve baskets full of fragments. In Him all fullness dwells, and He has proved that He possesses inexhaustible treasures of power and truth.—*Herbert Windross.*

Tuesday, 14th. Matthew xiv. 22-36.

Ver. 28, 29. First we must lay down this as a certain truth. Peter made a brave attempt and partly failed in it, but having made it, though a partial failure, is to his eternal honor.

Notice that all the Twelve were in darkness and storm, and this by no act or deed of their own, but by their Lord's command, and by His overruling Providence. But of these Twelve one, by his own act and deed, desired to be nearer to his Lord, and to be more like Him. All in a certain sense were then like Him, all in the storm; but yet with a difference, too. He, alone and undefended; they, protected by the ship. He, standing by His own power on the waves; they, borne up by the vessel. Peter desires, alone of them all, to be more like Him still. He will leave the rest, so he may be nearer to his Lord. He will have none of the shelter of the ship, so he may have the upholding of his Master.

"Peter . . . . said, Lord, if it be thou, bid me come unto thee on the water." Will that Lord, Who knoweth all things, call the offer rash, presumptuous, boastful? Will He command the Apostle to remain where he was placed, and not to court unnecessary dangers and leave the safeguard that he had? Not so; "And he said, Come."

But with Peter's leaving the ship his difficulties commenced. Then first he began to understand how boisterous was the wind, and how unruly the sea; then first he comprehended his own weakness. And because he there stopped, therefore he began to fail. He should have gone on and leaned more and more upon the strength of that arm on which he had begun to lean. And yet, even then, he was the true and loving servant. He cried out, it is true; but to Whom? Not to his companions, but to the Giver of all help. He did not seek to get back to the boat, he pressed forward all the more to his Lord.

Remember Peter's prayer. There cannot well be a shorter, for it contains only three words, "Lord, save me." There cannot be a more effective one, for on the instant it brought Omnipotence to his aid.—*J. M. Neale.*

Wednesday, 15th. Matthew xv.

Ver. 23. Have you prayed? In what way have you prayed? Have any of your prayers been unmistakably answered? It is a curious fact that some persons never look for answers to their prayers, and they, of all persons, would be most astonished if God took them at their word and granted their request. Some people make mistakes in the requests they make to God. It is absolutely necessary for us to keep before us one or two thoughts in connection with prayer. Prayer in this way is a science just as much as any other science, and having just as many special laws. You may rest assured that any legitimate prayer is never left unanswered, but the answer may not perhaps be as our special desires dictate; in fact, we sometimes look for the answer to come in at the front door when it is already in the house by the back door: "He answered her not a word." Has that been your experience?

It is just possible that you yourselves were not ready for the answer. God may have seen that there was some rectification of character necessary. It may have been some inconsistency, some unworthiness, some selfishness, or even some secret sin that prevented God from answering. Here is a very good illustration: A man may be seen in a boat rowing, rowing, rowing, but the boat never moves. Why? Because the boat is anchored. The boat is floating on the surface of the water, yet the anchor holds it fast. That is the picture of a man's spiritual life. He may feel in his heart that he wants to know God, but finds his progress arrested because his real affections are fastened or anchored on to something of this world. He does not make progress, and God does not answer his prayers.

It is possible that your exterior circumstances are not ready for the answer. Take the case of Joseph when he was in prison. Joseph prayed that he might be delivered from the prison, but it pleased God to keep him there for a time that he might be a comfort to his fellow prisoners. And so it may be with you. God may have His own reasons for not granting you some timely blessing at once. The circumstances may not be favorable; God may be dealing with some other member of your household at the same time; He has not completed His purpose, and the delay should not distress you or disturb you if you reflect that God may choose to confer His blessing in some special way.

It is possible that circumstances have to be rearranged and readjusted to bring greater benefits. With regard to this woman, the Lord gave her at first no encouragement whatever; but the delays and hindrances that He put in her path only increased her faith and made her more earnest and more determined to get that which she required, and she stands out as one of the great figures of all spiritual history. What a biography! Only a verse or two, but the biography of a woman whose faith in the Redeemer could not be shaken. Her pleading became more earnest, and at last—may I say it?—the Lord is conquered by her, and then He praises her for her faith.—*Selected.*

Thursday, 16th. Matthew xvi. 1-20.

Ver. 10. It is of the deepest interest to discover what was the common impression about Jesus, and in this report conveyed by the disciples we get a hint of the utmost value. Did you ever think of the vast difference there was between the characters of Elijah and Jeremiah? Yet some said about Christ, "This is Elijah," and others said, "No, it is Jeremiah." The one is ardent, enthusiastic, fierce sometimes. The other is the prophet of the tender heart and tears. And the remarkable thing is that the common people should have taken these types, which are so wide apart, and should have found in them both the character of Christ. In other words, the impression which Jesus made was that of a complex, inclusive personality. And I want to bring before you some of these qualities of different natures, which harmonize so perfectly and wonderfully in the human nature of our Lord.

1. I am arrested in Christ's character by the perfect union of *mastery and charm.* It is one of the rarest things in the world to find the masterful man possessed of the indefinable quality of charm. Some men are born to be obeyed, some to be loved; but Jesus preëminently was born for both. That is why people said, "Lo, here is Elijah," and others, "No, it is Jeremiah." All that had marked the noblest of the prophets was harmonized and reconciled in Him.

2. I am arrested in Christ's character by the union of *remoteness and accessibility.* There is something in Christ that always suggests distance. There is much in Christ that tells us He is near. Now there are many people who convey the impression of remoteness, though none in the same way Jesus did. What you feel is, when men are so remote, that you must not trouble them with your small matters. You must not look to them for the sweet word of sympathy. You must not expect them to bother about *you.* The strange thing is that though Christ stood thus remote, men should have come to Him with every worry.

3. I am arrested in Christ's character by the union of *enthusiasm and tranquillity.* His feelings are often powerfully stirred, yet the whole impression is one of profound peace. It is very easy to be cold, yet calm; to be uninterested, unimpassioned, and so, tranquil. It is very easy to deaden down the feelings, till a man has made a solitude and called it peace. But the abiding wonder about Christ is this, that He had an ardent, eager, enthusiastic heart; yet breathed such a deep, such a superb, tranquillity, that men instinctively felt He was at rest.

The wonder of Jesus is not this *or* that; the wonder of Jesus is this *and* that together. In the deepest of all senses Christ renounced the world and trampled all its glory underfoot. The first condition of following in His train, was that one should lead the life of self-denial. Yet he who so followed Him was never deadened to the call of lovely or delightful things; he was led into a world where birds were singing, and which was beautiful with the lilies of the field.—*G. H. Morrison.*

Friday, 17th. Matthew xvi. 21-23.

"He must . . . . be raised again the third day. These words used by our Lord clearly seem the solemn rehearsal of a previous plan made long before by the Holy Trinity; "The Son of man must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

The Atonement, again, was clearly another wonderful conception of the Holy Three in One. But what we have to face is what would have been the position of the human race if the love of the Trinity had stopped at the Atonement, for to do so will enable us to appreciate more fully the joy of Easter Day.

We should have had no certainty that death was not the end. We might have guessed that it was not; we should, no doubt, have made the best of the instinct of immortality which we all possess; we should have got what comfort we could from the teachings of science about the persistence of force, but how should we have looked the dying or the mourner in the face unless Jesus had said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die," and unless He had proved the truth of that promise by being raised Himself on the third day? With misty aspirations, and vague hopes, and stumbling guesses we should have followed our dear ones to the grave; and it was because the Trinity in Their love knew this that They planned to Themselves, "Not only must the Son of man be knit to the human race," "closer . . . . than breathing, and nearer than hands and feet"—not only must He "suffer many things of the elders and chief priests and scribes," but He must "be raised again the third day."

The sinner would have been left "Unhousel'd, disappointed, unaneled." The Atonement must not only be made, but it must be ministered; the Blood must not only be shed, but it must be sprinkled on the sinner; the Sacrifice must not only be offered, it must be pleaded; and for this the death must not only be endured, but be transfigured.

We can scarcely realize the blow to every effort for the upbuilding of the human race, if the love of the Trinity had stopped short of the Resurrection. It makes no difference whether we say, "God raised

Him from the dead," or "the Spirit raised Him from the dead"—all expressions are used—the fact was that the Holy Trinity were at work, and when the Holy Trinity are at work nothing can stop that work.—*Bishop A. F. Winnington Ingram.*

Saturday, 18th. Matthew xvi. 24-25.

I think we should all agree that one of the characteristics of the present day is its shrinking from the Cross, from the truth that high ideals mean exacting demands, that loyalty to them does not bring ease but struggle, and that their consequence is hardship rather than comfort. This danger comes indeed from one of the very merits of the time. It is the result of the excess of one of its special virtues. There never was a time when kindness of heart was more real, eager, and widespread. There is scarcely any class or any individual who is not filled with the desire to remove hardships, who is not sensitive to hard cases of human suffering, perplexity, and difficulty. Everywhere the one point upon which all sorts and conditions of men are united is in the ambition to spread around us the comforts of life. This diffusion of kindness of heart is indeed a thing for which to thank God and take courage. It is full of hope; it is a most cheering indication of the soundness of the heart of the people. Yet it brings its dangers with it. It is apt to spread around us a certain softness and weakness, to loosen the moral fiber, to sap the foundations of resolute endurance and strenuous effort. Instead of speaking of the right to be comfortable, the Christian has rather to dwell upon the duty to be noble, to be self-respecting, strenuous, and ready to accept the law of stress and struggle in the moral life. The gospel of comfort which is being so sedulously preached at the present time becomes a danger unless it is checked, disciplined, and deepened by the Gospel of the Cross.

Men shrink, like St. Peter, from the approach of the Cross. It is just here that the Church of Jesus Christ must restore the balance. It must, in St. Paul's vigorous metaphor, openly placard the Cross before the eyes of men. Assuredly let it make wide its appeal, and attract men to itself and its cause by popular services and social recreation. Even more assuredly let it take its proper place in the van of all movements of charity, of all efforts to alleviate the lot of the poor, or increase and spread the opportunities of worthy human life. But when it has gained a hearing and won a place in the world let it never hesitate to set forth the Cross, to make it plain that Christianity means still a moral demand, stern and exacting. No greater service can be rendered at the present time to the nation by the Church than the service of strengthening its moral force by giving witness in its midst to the reality of moral discipline and by spreading through it the saving salt of sacrifice.—*Archbishop Gordon Lang.*

Sunday, 19th. Matthew xvi. 26.

The word "soul" is a great word; it is a religious word; it is made sometimes too narrowly a religious word.

Put the word "soul" out until we need it. Let us read, "What is a man profited, if he shall gain the whole world, and lose his sight?" That is a term you can comprehend. "Soul" is metaphysical, spiritual, transcendental; but you know what you mean by your own eyes. "What is a man profited, if he shall gain the whole world, and lose his eyes?" "What is a man profited, if he shall gain the whole world, and lose his hearing?" Not a man amongst you would give his sight for the world, would give his hearing for the world, and yet the man will give his soul for nothing. Such fools are men. You would not expect it to be so, but this is the miracle that is performed every day, that a man who would not give his sight for a mountain of gold, will sell his soul for one hour's forbidden pleasure. Where is the wisdom? Here is impudent prudence, here the sagacity that quickly turns in upon itself and slays the soul that is proud of it.

When you have given your soul you have given your sight. It is the soul that sees. For you have no pictures if you cannot see them; and you cannot see them if you have no soul. You can have acres of canvas, but no pictures. When you have paid your soul for your pleasures you have paid your hearing. It is the soul that hears. Oh, see the great master there, the one musician out of whom all other musicians seem to have been cut; you say, "He is deaf," but not in the soul, only in the flesh; it is his soul that hears; it is the soul that was Beethoven.

Take care of your soul—yourself. "Whosoever will save his life shall lose it." You will save your soul—yourself—best by giving yourself away in the spirit of Christ, under the inspiration and benediction of His Cross.

The soul is the secret and value of all things that are called practical. The one thing that men forget, who boast of their being practical at the expense of their being religious, is the soul being required of them; they omit the element of responsibility, they omit the element of having to face God; their very calculation is absurd in its first line, and vicious in its mocking result. He is practical who works from the soul center.

Jesus came to save the soul. He did not come to save the body only. There was nothing so easy as healing sick bodies; Christ's difficulty was in saving the soul. He said, "Nothing is worth doing but sav-

ing men"; and when He said men He meant souls, spirits, immortalities, the entity within that outlives the wreck of matter and the crash of worlds; that mysterious thing that will not die, that upper fruit that death's black hand cannot wrench from the living tree.—*Joseph Parker.*

Monday, 20th. Matthew xvi. 27.

Consider exactly what we mean and what we do not mean by judgment. Most of us admit that there is need of some readjustment of things if the Ruler of the world is to deserve the name of just. Apart from revelation there would seem a probability amounting to a certainty that a day of rectification must be in store for a world now such a confusion and chance medley. Our holy Faith meets the human craving, and the Church presents a picture none can see unmoved of a last great and terrible day, with the Judge standing between the saved and the lost, and bidding one company enter heaven and the other depart to hell.

Men rehearsed the solemn words in which Christ describes the last judgment all through the ages of faith. The grandest music described the bliss of the saved, and the terrors of the lost. Painters like Michael Angelo and Tintoretto painted both in colors glowing with splendor.

How is it now? The reality which these images represented has been clouded and sicklied over by doubt owing to two mistakes. (1) Men have vulgarized the judgment side of the picture; (2) men have made free with the attributes of pardon and grace.

So we require the final judgment—to confirm some verdicts and to reverse others. The question of the method of the Advent Assize of the universe is left in darkness. But that a process like that which the Bible represents must conclude the world drama we may confidently believe.

Do not think of the final judgment as a grand pageant invented by theologians and embodied in color and music by painters and musicians. It will be as real as life itself. And if you ask, What shall I do now, this minute? I say, "Judge therefore yourselves that ye be not judged of the Lord." There is a saying of Christ which shows very clearly how we are being judged now, and by what we are judged. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: *the word that I have spoken, the same shall judge him in the last day.*" We shall be judged by the standard Christ set up.

At the last judgment there will be not only a scrutiny but a readjustment. After the scrutiny there will be a reversal of man's judgment in many cases. Those who are now considered saints and heroes may prove to be pretenders; the humble and neglected will meet recognition and reward. In the great day the judge will be our Lord, Who is all-knowing, so we may be as sure of His charity as of His wisdom, for *charity is the daughter of knowledge.*—*C. H. Butcher.*

Tuesday, 21st. Matthew xvii.

Ver. 20. "Because of your unbelief." These words cover all failures. Jesus had but one explanation. You do not get on in life because of your unbelief. The reason you fail in business is because of your unbelief. You do not know how deeply faith goes, you cannot tell what a penetrating power it has and how it takes up all things along with it, and secures them all in one multifold and compendious blessing. Faith is not sentiment, but power. The mystery is that you have been believing the wrong thing, you have been working at the wrong end, and you have been miscalculating the whole purpose of the kingdom of God, which is power—power to live, power to think, power to overcome temptation, power to drive out of the life everything that sucks out of it the very pith of existence. You must know that without power you die. And faith is not only power, faith is beneficent power. Power of the beneficent sort would make a new world. Beneficent power never goes about the streets seeking what it can gain for itself; beneficent power parades the road in order to take out of the road everything that can hinder life, everything that can keep back the light, everything that can prevent the soul growing, expanding, blossoming in God.

If faith is beneficent power, then the want of faith inflicts serious injury on society. It is not what you are doing, but it is what you might be doing, that is the great and solemn question continually before the serious mind of the serious man. If I have not faith it is not I who lose only, it is the other man.

Faith conquers all, rules the whole kingdom, and will prosper and succeed and fructify into blessed, beneficent fruits when all your intellectual framework has melted away and is no longer to be seen, for it is not only of works, but of the meanest kind of works, works with which you have nothing to do; it came to you without your seeking, and will wither away because of your mere wordy, tumultuous pride.

You are never a man in the full sense until you have faith. Faith is manhood as well as a gospel. Faith is the secret of commerce as well as the secret of eternity. Unless you have faith you cannot be really at your best estate. That is a proposition which must be thought out and thought out carefully, so that you can lay hold upon it and live by it. You were meant to believe that all that ever came before Christ were thieves and robbers: they had not got the right idea of manhood. Manhood is faith; faith is manhood, and unless you

have faith you cannot come to the full estate of manhood as God meant you to come to it.—*Joseph Parker.*

Wednesday, 22nd. Matthew xviii.

Ver. 3. What is there about little children which must also be found in those of a ripe age who would be citizens of the kingdom of God?

I. Pure Affection. In childhood, affection is spring water. It just bubbles up most naturally and is pure and delicious. In manhood, affection is too often tap-water. It has flowed through pipes of expediency, prudence, and calculation, and it has lost its sparkle and limpidity. "Master, who shall be greatest in the kingdom of heaven?" There you have affection which is losing its purity, affection with a selfish aim, affection yoked to personal ambition. The Lord wants us to have the pure, uncalculating love of little children. He wants us to live so much with Him that to love Him shall be our highest bliss.

II. Fine Sensitiveness. A child's spirit is like a photographer's sensitive plate, exceedingly impressionable, responding to the daintiest touch of the softest light. The joys and sorrows of the world find in children a most ready and sympathetic response. This fine sensitiveness is apt to be lost as childhood is left behind. Our impressionableness is prone to lose its delicacy. The grief and happiness of the world do not move us with the same facility as of old. Our character is inclined to harden in one of two directions—towards a gloomy pessimism or towards a glaring worldliness. The child disposition may be symbolized by the month of April. April weather easily breaks into sunshine, and quite as easily melts into rain. We pass either into the dull, heavy, pessimistic gloom of November, when it is difficult to move us into smiles, or into the hard, worldly glare of June, when it is difficult to melt us into tears.

III. Open-Mindedness. Childhood is an age of eager questionings and not of dogmatic conclusions. It is a season of keen receptiveness, of intense love of the sweet light. Now that open-mindedness is apt to be lost with the growth of our years. Revelation is regarded as closed; the volume as ended; all light as given; so that our knowledge can now be arranged in final forms. That was certainly the condition of the people among whom Christ's earthly ministry was passed. Their minds were closed, shut up tight against the reception of any new revelation from God. There were two forces actively at work closing their minds, and they are quite as active to-day, the forces of pride and prejudice. When these abound in a life, every door and window is closed, and "the light of the world" will seek admission in vain.—*J. H. Jowett.*

Thursday, 23rd. Matthew xix.

Ver. 14. It is a beautiful conception, daring and fresh as it is beautiful, that the one attribute of all the citizens of God must be the possession of the childlike heart.

Now of course to be childlike is one thing; and it is quite another to be childish. To be childlike is to have the spirit of the child, to have the touch of the Divine about us still. It is to live freshly in a glad, fresh world, with a thousand avenues into the everywhere out of this dull spot that we call *now.* But to be childish is to be immature; to have no grip of things, never to face facts squarely; and he is a poor Christian who lives so. It is one distinguishing glory of our Lord that He looked the worst in the face, and called it bad.

There can be little doubt, too, that in claiming the childlike spirit Jesus was reaching up to the very highest in man. Jesus, stooping to the little children, was really rising to the crown of life. Show me the greatest men in human history—the men who were morally and nobly great—and I shall show you in every one of them tokens and traces of the childlike heart. Great souls, with the ten talents flaming into genius, live in a world that is so full of God that men say they are imprudent, careless; and Jesus sees that they are little children.

You cannot read the story of Jesus Christ without feeling that to the very close of it the child spirit was alive in Him. No scoffing hardened Him. No disappointment soured Him. No pain dulled the keen edge of His love. He still believed, spite of Iscariot. He had still a Father, spite of Calvary. And that sweet spirit, as of a little child, has been the dew of heaven to the world.

There is no loss more tragic for a soul than the loss of that spirit of the child. There are penalties that follow when the child spirit dies:

Then we cease to be receptive. The joy of childhood is its receptivity. The child knows nothing of a haunting past yet, and it is not yet anxious about the future. Its time is *now,* with its magnificent content, and now is God's time, too. No doubt it is that very receptivity that makes the little children dwell apart. I have long thought that the aloofness of the Christian, his isolation in the busiest life, was closely akin to the aloofness of the child. For the Christian also dwells apart, but not in the solitude of emptiness. He has *his* world, just as the children have; old things have passed away from him in Christ.

When the child spirit dies, then the simplicity of faith is gone. There is an exquisite purity about the faith of children; sometimes they make us blush—they trust us so. But better than to be trusted, is to trust; to walk by faith and not by sight; and when the spirit of the child dies out,

it is not possible to walk that way again. For when we cease to be childlike we grow worldly, and to be worldly is always to be faithless.—*G. H. Morrison.*

Friday, 24th. Matthew xx.

Ver. 16. Few are *choice:* such is the thought here. There are such distinctions among the adherents of the Kingdom. It does not follow that because all are enrolled in the same service they are all either equally efficient or equally worthy. Some wear their loyalty with a difference. They are the *élite* of the Christian society, the flower and chivalry of the band; whose number, unhappily, is soon counted. Consider then this outer Christian circle—how wide it is; and this inner Christian circle—how select it is; also how one may hope to pass from the one within the other.

This outer circle—consider how large it is. "Many," says our Lord, "be called." By which it is evident that He means not merely privileged to hear God's merciful invitation addressed to them, but inwardly drawn to obey it as well. He is thinking of the Kingdom's *bona fide* servants, who wear the genuine livery and render a service which will be rewarded in its measure one day; and of such He says that they are "many."

Nevertheless it remains true that among the many, few are "choice." The inner circle is select always. They are "choice"; that is, they are men chosen or picked out of the Christian band. You note in them a selectness, a refinement, and a Christian grace, which put them in a category quite different from the ordinary, and merit for them the name of Christ's "chosen" or choice disciples.

What is the means by which any of us may hope to pass from the outer to the inner circle of Christ's followers? It is a thing never to be forgotten that the makings of a saint are in every Christian. Sometimes it is supposed that it is only specially favored natures that may dare to aspire so high. Nature may give some men the start, but grace duly improved must surpass nature in the long run.

And again, remember that the scene in which a believer is to attain all this is just the life—the very ordinary and commonplace life, as a rule—he already has. You know the other misgiving that haunts men here. No sooner do they waken to the high aims God sets before them than they are apt to sigh for better opportunities of realizing them. We may be sure that if there had been another life in which we would have been more favorably placed for parting with our old nature for the image of the heavenly, He would have given us that life, for He is God and can give nothing but the best.—*A. Martin.*

Saturday, 25th. Matthew xxi.

Ver. 10. "Who is this?" The question was asked by some, no doubt, in idle curiosity; by some, perhaps, in doubting hesitation, for the days were evil, and the glory seemed to have departed from Israel; by some with eager hope that the answer would announce their King.

So is the question asked still in varying moods. "Who is this?" Who is the Leader of the great Christian procession of the ages? The Chief Figure in that procession is now, as of old, a Master of men. But Who is He? Why do men go after Him?

It is a great question for every soul. You can hardly escape it. That great procession passes by your doors, incessant and unending. You must have an answer. You say, "This is Jesus the prophet, of Nazareth of Galilee." Yes, that was a true answer as far as it went; but we cannot forget that the men who gave it seem soon to have lost their faith in the Prophet.

"Who is this?" The question comes to us still, and meets, alas! at times with as poor an answer. Men and women still follow the great Christian procession. They join in the Confession, which declares that He on Whom their eyes are fixed is the Christ, the Redeemer, "Very God of Very God." But they have not really thought of what they are saying. And so when the question comes to them, as come it surely does one day, "Who is this?" they receive a shock. It is best left to theologians, they suppose; and so they take refuge in an answer which nobody can gainsay: This is Jesus, the Prophet. He was the world's greatest Teacher, Who spake as man never spake, Who brought men a message of holiness and peace. They do not see that they have given the lie to all their previous professions; they have robbed their half-hearted allegiance of the only element which justified its existence at all.

It is a real danger that we should acquiesce in this way of thinking about our Lord. The devotion of the Christian centuries is not devotion to the memory of a great Prophet of the past, but love to an ever present Lord and King Who still lives and reigns among men. We cannot replace the one conception by the other without disaster to our spiritual life, without a shipwreck of faith, without peril to our souls.

And thus the story with its terrible sequel teaches us the miserable insufficiency of any such view of the Christ as that which regards Him only as a great Teacher, a great Prophet. Such a belief as that will not nerve men and women with courage to trust Him in an hour of spiritual darkness, in days of perplexity and distress and pain.—*J. H. Bernard.*

Sunday, 26th. Matthew xxii.

Ver. 37. The members of the Church must become thinkers. By thinkers we do

not mean men gifted with special learning, or intellectual power. Christian thinkers are men and women who really try to put their intelligence into the service of their religion; men and women who are anxious to learn about the Bible, the Creed, the Sacraments, the Church, out of the best books that they can get; who try to think out quietly just where and why the great Christian Faith has found their own life and experience, and then seek to express the reason for the faith that is in them in words which are real to themselves, and which their own neighbors and friends can understand. Every Christian man who thus uses his mind in religion is a link between Christ and his own day and generation. And, remember, that the strength of the chain is the strength of the individual links that compose it.

Want of thinking gives advantage to doubt. In most cases it is through defect rather than excess of thinking that doubt comes in to disturb. The air we breathe is full of the germs of doubt. None of us can be protected from it. Now and then a germ may reach you, and if it find your mind swept and garnished, or furnished only with your old childlike notions of religious things, it will enter and do its work. There are many people who surrender the truths of Christianity before they have taken the trouble to understand them. The man who uses the best mind that God has given him, the best books he can reach and the best teachers he can find, to know really what his faith means, and to be able to express it intelligently to himself and his friends—that man is fortified against doubt.

Want of thought creates division. The party spirit, alas! we know is the greatest hindrance to the spirit of truth. We have a pleasant word in which we describe our divisions; we call them "Schools of thought." There is an unconscious irony in the phrase, for it is want of thought that is mainly responsible for the cleavage between these schools. Men become victims of catchwords—catchwords which are substitutes for thought, or else the victims of a shallow logic which moves with deceptive simplicity along a narrow groove. But the more we read and think, the more we see that the truth cannot be contained in these phrases, or tied in this narrow logic. Real thought always makes for synthesis; that is to say, for some point of view in which differences are not ignored or even lost, but emerged in a deeper unity. And if only our ordinary Christians would begin to read and think a little more there would be more prospects of the spirit of Christian brotherhood.

Let us put this plea for using our minds in religion on its truest and highest ground. It is a form of service. It is that love of God with all the mind which our Lord lays down as part of the first and the greatest duty of man. To give God the thoughts of our mind is part of our fundamental religious duty. We owe it to Him. He has given us these minds that they may be enriched and find their highest exercise in the study of His truth.—*Archbishop Gordon Lang.*

Monday, 27th. Matthew xxiii. 1-25.

Ver. 25. What is the explanation of this unwonted severity of our blessed Lord? Why was the whole tone of His ordinary addresses so entirely altered? In this solemn sentence the verdict of God Almighty is recorded upon the whole race of Pharisees, "Ye make clean the outside of the cup and of the platter." The heart of these professors was not right with God. They responded to the calls of public charity, but no true love for God and man reigned in their souls.

From this hypocrisy our Lord revolted with the united strength of His human and Divine nature. He made one last effort to save them from themselves, to reveal the truth to their blinded hearts, to snatch them back from the abyss which was already opening to receive them.

How was it that these Pharisees could descend to such depths of iniquity?

There was, no doubt, a time in their lives when they were conscious of heavenly aspirations—a blessed springtide of the soul when refreshing showers descended from on high to quicken the good seed which had been sown in their hearts. They shrank, however, from the sacrifices by which real holiness could be attained. They held back from the free surrender of their heart to God. They were afraid of the answer which might be returned if they inquired of their Father in heaven, "Lord, what wilt thou have me to do?" So Satan took advantage of their indecision, and suggested an easier method by which the favor of heaven could be attained. Under the guidance of this master teacher of deceit they renounced the rugged pathway of inward self-denial, and turned into the smoother road of external obedience.

The temptation of compounding for inward sin by correctness of outward conduct will press most heavily upon those who, without any real change of heart, have come to be considered religious. They have great doubts whether they are really religious, whether they are ready to die and appear before the judgment seat of Christ. Yet they shrink from so humbling themselves as to acknowledge the false foundation on which their spiritual fabric has been raised. Their character for godliness is too precious a possession to be lightly abandoned. So, instead of falling down on their knees and praying God Almighty to create in them a clean heart and renew a right spirit within them, they direct all their efforts to preserving the appearance of goodness, and are mere mis-

erable counterfeits; so the process goes on very easily and very surely under the crafty guidance of the master spirit of deceit. Conscience is soothed, the "still small voice" is silenced, and unless the Spirit of God arrest their downward course they become at last like "whited sepulchres"—all is well on the outside; they are fair and spotless in the eye of man. But within there is no love for God, no warmth of self-sacrifice, no sorrow for sin, no enthusiasm for their Lord, no growing religious life—only the cold chill of death, the second death—the death of the soul!—*Bishop G. H. Wilkinson.*

Tuesday, 28th. Matthew xxiii. 27-39.

Ver. 27. Respectable sin is not just secret sin. I do not mean by respectable sin that sin of which others have got no suspicion. It is true that so long as a man's sin is secret, he may still keep the respect of the community. If he is cunning enough to hide his shame, he may still pass as a reputable citizen. But the point to note is that that respectability depends upon the keeping of the secret. The moment the sin is trumpeted abroad, the man becomes an alien and an outcast. It is not such sin that is respectable. It is sin that, when known, carries no social stigma. It is sin that a man may openly commit, and yet not forfeit his place in the community. It is sin that is tolerated in general opinion; that is not visited with social ostracism; that does not shut the door in a man's face of the society in which he loves to move.

When we study the earthly life of Jesus, there is one thing that we soon come to see. It is with what terrible and dread severity He judged those sins we call respectable. There is often an element of unexpectedness in the moral judgments of our Saviour. He is sometimes severe where we should have been lenient; He is often lenient where we should be severe. And nowhere is this more remarkable than in His attitude towards actual sins, as He saw them in the streets of Galilee, and in the homes and in the market place. All sin was hateful to Jesus Christ, because all sin was rebellion against God. He never condoned sin in any form; never thought of it as the other side of goodness. And yet undoubtedly the sins that stirred Him most were not the sins of passion or of weakness. They were the cold and calculating sins which masqueraded as respectable. Think for example of the Temple traders. Did anyone think the less of them for trading so? Was not that traffic a general convenience, acquiesced in by society without protest? Yet never in all His life was Christ so angry—so filled with a passion of tumultuous scorn—as when He knit His scourge, and drove them forth, and hurled the charge of robber in their teeth. It was not in that way that He spoke to Peter. It was not thus that He had addressed the Magdalene. Towards them, in the whole conduct of the Saviour, there is the throb of unutterable tenderness. But towards the Pharisees and towards the traders I look for any such tenderness in vain. Christ hurled His bitterest and sternest judgments upon the sins of respectability.

Sin that is respectable has an unequalled power of deadening the conscience. In the mirror of the society he moves in, a man sees nothing to alarm or terrify. Is this not true of respectable sin, that of all sin it is most pernicious in its influence? I think that Jesus Christ condemned it so, because he was the Lover of mankind. He saw its untold power to allure. He saw how mightily it would appeal to natures that would turn in loathing from coarse vice. And therefore did He terribly denounce it, out of His great love for foolish men, who are so ready to think that anything is right when they can do it without social censure.—*G. H. Morrison.*

Wednesday, 29th. Matthew xxiv.

Ver. 42, 44. Here we have a quantity spoken of that is well known yet unknown, unknown yet well known. Have we any parallel to this in our lower courses of thinking and action? Most assuredly we have. We know that *to-morrow* will come: tell me what will to-morrow bring with it—a sullen face of cloud or a bright countenance of June light, blessing the lands that wait for it with all the benediction of summer? We know the great fact that *to-morrow* will dawn; we know not what will be the incidents of the day, who shall live, who shall die, what controversies will be adjusted, what correspondence will turn our thoughts into new directions, and tax our energies with new claims. We know it—we do not know it.

So with the harvest; the harvest will surely come, but will it be good or bad, early or late, satisfying or disappointing? Will it be well gathered or ill gathered? The harvest is known, but the *incidents* of its quality and abundance no man can know, with certainty. And *death* will come. When? Thank God, we cannot tell. Who could face his duty, if he knew to a moment when and how he would die? The *great* future is revealed, the *detailed* future is mercifully kept back. "Watch therefore"—"Therefore be ye also ready." That is all. . . . . Be in the tower; be looking out; at any moment the crisis of creation may supervene. To work in this spirit is to work well.—*Joseph Parker.*

The art of life resembles the art of the wrestler rather than of the dancer, inasmuch as man must stand ready and steady to meet sudden and unlooked-for attacks.—*Marcus Aurelius.*

Thursday, 30th. Matthew xxv. 1.

The typical company in the parable represents the vaster company of the kingdom of God, the number "ten" being of no spiritual significance, but yet frequently used as denoting a typical company; the kingdom of God in the language of the Gospels meaning the visible Church of Christ. We understand therefore that these ten virgins are a representative company waiting for the coming of the Heavenly Bridegroom, and looking forward to final beatitude in the home which our Lord has formed for His chosen ones.

There are two points to consider: *expectancy,* as a distinguishing mark of the life of the Church on earth; secondly, the *going forth* to meet the Messiah, as the chosen state of life of the individual members of His Church.

As to expectancy, our state should be a continual looking out for the dawn of the manifestation of Christ. The Christian mind is bent on the hope that we shall see the land that is far off, and follow in the triumphal march of the Bridegroom, and carry our standard safely in the midst of the glory and beauty of the mystical company.

These virgins were *going forth* to meet the Bridegroom. Under this idea is contained the whole life of the individual members of the Mystical Body. It is a "going forth" to meet Him as He comes; true life is a going onward and upward, an animating quickening of the soul which has such expectancy. Our souls are gifted in various degrees, all lawful callings are part of a Divine purpose to be carried on in His kingdom. Our Lord would have them carried out with energy and skill and varied powers. For this purpose our gifts are infinitely various; but in one respect all are alike. The virgins all had one purpose; all were waiting for the coming of the Bridegroom; all were longing to see Him; and the image of the Bridegroom ever dwelt in their minds. And all who are faithful bear that image in their soul as a perpetual power, an ever prompting influence. We are so made as to form visions in our minds, and these have great influence over us.

And such visions ever have practical teachings, telling us of duties to others; that each is but one of a company, with ever constant calls of helpfulness, of relative duties, each demanding of us some effort for the forwarding of God's purpose, all and each acting together, even as He Himself lived and lives for others, carrying on in heaven the work of love manifested on earth.—*T. T. Carter.*

Friday, 31st. Matthew xxv. 2-13.

Ver. 8. That is the cry of the awakened soul as it rises to understand at a time of great need that all the resources that God has given it are wasted and spent. And the pathos of the cry is this, that many of these men in times of need call to their fellow men, as the virgins in the parable did, thinking that out of the abundance of their lives their own wasted resources can be repaired.

I. The Cry. In many ways that cry reaches our ears to-day. The man looks up at his friend and he says, "You with your certainty of hope, you with your simplicity, you with your assurance, give me of that assurance, of that simplicity." Or another says, "I think of my own life harassed with its anxieties, oppressed with all its perplexities, and I ask you to give me of your calmness, of your peace." Or we think again of some man who holds the faith of Jesus Christ in a narrow, in a hard, in an unloving spirit, and he comes to us and says, "Give me of that power, and of that zeal; my faith has no power, my ideal no driving force. For the oil of the Spirit is being spent."

II. The Refusal. The pathos of it all is this, that this cry of our fellow men must meet with a simple and blank refusal. For the cry is not from the men who do not believe, who have not been taught. They look up to the enthusiasm of Christ's Church, and they say, "This we once had; can you not give it us back?" And our Lord says, and the experience of all life goes to show, that this cannot be done. "Go . . . . and buy for yourselves." The faith of Jesus Christ is not a thing which a man can believe on the word of a friend. The peace of Jesus Christ can never be gained by the mere infection of another's peace. Only as we buy these things for ourselves shall we find "the peace of God, which passeth all understanding," the oil of the Spirit which never faileth.

And so in the face of this cry which reaches us from many quarters let us ask ourselves what the Church has got to do. We of the Church have got to make the light that God has given us glow with such clear and distinct force that men shall realize that what is possible for us is possible also for them. Our human nature is meant to be a lamp through which the light of the Spirit shall gleam upon the darkness of the earth—not the lurid light of passion or the chill, disturbed flicker of selfishness, but the steady, clear flame of the Holy Spirit. What was it that stirred men as they watched the life of Jesus Christ on earth? It was the possibility which they had never suspected before—the possibility of a pure and untainted humanity through which, as from a lamp, streamed out the light of God. And I, too, must make my lamp so transcendently pure that the man whose faith is dying will say, "That which you have, tell me where I can get it, so that I may get it for myself."—*Alexander Maclaren.*